معارف الحديث

MEANING AND MESSAGE OF THE TRADITIONS

(MA'ARIFUL HADITH)

Volume Two
Part III & IV

By

Maulana Mohammad Manzoor Nomani

Translated by
Mohammad Asif Kidwai
M.A., Ph.D.

Completed & Revised by
Rafiq Abdur Rehman

نکتہ سنجاں را صلائے عام دہ
از نبیٔ امیٔ پیغام دہ

DEDICATED

to all those religious brothers who believe in the unlettered Prophet, Sayyidina Muhammad Arabi ﷺ (to whom be ransomed my mother, father, my soul and my heart)

and who believe that their salvation and that of all the children of Aadam عليه السلام depends on following his guidance and his beautiful way of life.

Hence, they long to gain true awareness of his teachings and practices.

Come!

Let us purse the path of knowledge and imagination and attend the gatherings of the Prophet ﷺ and hear his sayings,

and

from this spring of light receive guidance for our dark hearts.

The humble sinner
Muhammad Manzoor Na'umani
عفا الله عنه

CONTENTS

PART-III

كتاب الطهارة

KITAB UT-TAHARAH

(BOOK OF PURIFICATION)

THE PLACE OF CLEANLINESS IN ISLAM

Cleanliness and purification, in Islam, is not merely an essential condition for the performance of an act of worship like prayer, recitation of Qur'an and *Tawaf*[1], but as the Qur'an and the Traditions tell, it constitutes a permanent department of Faith and possess a significance of its own as well.

It is set forth in the Qur'an:

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ (البقرة ٢:٢٢٢)

Truely Allah loveth those who turn unto Him, and loveth those who have a care of claeaness. (Al-Baqarah 2:222)

Besides, in praise of the residants of Quba, the Qur'an says:

"فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ" (التوبة ٩:١٠٨)

"Where in are men who love to purify themselves. Allah loves the purifiers." (At-Tawbah 9:108)

One can imagine from these two verses what importance cleanliness enjoys in the Islamic scheme of things.

In the same way, the first Tradition we are going to quote from *Sahih Muslim* shows that cleanliness is not only a tenet and requirement of Islam but, also, forms a principal branch of it. Another hadith teams cleanlinesss as a half of faith.

The mentor of mentors, Shah Waliullah رحمة الله عليه, remarks in his monumental work, *Hujjatullah-il-Baligha*[2]:

"By His special grace, the Almighty has explained to me the truth that the path of felicity for giving the call of which the

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1. Circumambulation of the House of K'aba
2. Vol I, p 53

Prophets عليهم الاالسلام were raised up, and which is called *Shari'ah*, consists of many chapters and there are tens and thousands of commands under each chapter, all these can be assembled, in spite of their vast multiplicity, under the four fundamental headings of *Taharah*[1], *Ikbat*[2], *Samahat*[3], and *'Adalat*[4].

Proceeding, he explaines the meaning of each of the titles indicated above from which it distinctly follows that the *Shari'ah*, on the whole, is divided into these four parts.

Here we shall summarise only the part of Shah Waliullah's رحمة الله عليه *Hujjah* in which he expounds the significance of cleanliness. A right-minded person, it reads, whose heart is not ruled over by bestial urges and filthy propensities feels a peculiar type of uneasiness and gloom within himself when he is involved in an impurity or seized with a strong desire for defacation or urination or has just had sexual intercourse. On the other hand, when he comes out of this state i.e., gets done with the urge for a natural evacuation and pruifies himself after it, or if he has copulated, takes a bath, chages his clothes and applies perfume, the feeling of discomfort and depression disappears his cheerfulness returns and he is in good spirits again. The former state is called hads (i.e. impurity) and the latter, *Taharah* (i.e. cleanliness). People who possess a wholesome disposition and whose natural instincts are sound realise clearly the difference between the two states. They instinctigely dislike the condition, of impurity and find the other one, i.e., of cleanliness and purification agreeable. The state of the cleanliness of the human spirit bears a close resemblance to the state of the *celestial world*, i.e., of the angels because they are eternally free from animal impurities and remain happy and at ease owing to the heavenly state of feeling, and it is for this reason that solicitude for perpetuity of cleanliness, to the extent to which it is possible, enables the soul to attain angelic heights and profit from the *celestial wrold* through inspiration and revelation. On the contrary, when a person is sunk in the state of uncleanliness and

1. Cleanliness and Purification
2. Fear of Allah
3. Generosity
4. Justice

impurity, he develops a resemblance and affinity with the devils and a typical susceptibility is created within him of responding to satanic desires and passions[1].

It is, thus, evident that cleanliness or purity and uncleanliness or impurity are the names of the two states of the soul or moral and spiritual being we have just mentioned and what we call as such are their causes and origins. The *Shari'ah*, in fact, deals with them and prescribes necessary rules and regulations. Pruification has rightly been described as one-fourth of the *Shari'ah*.

Shah Waliullah رحمة الله عليه, further, writes:

"Cleanliness is of three kinds. One, purification from impurity (i.e., to attain purity or cleanlines, by taking a bath or performing abltuion in states in which they become necessary or desirable according to the *Shari'ah*); two, to cleanse one's body, dress or place from an apparent impurity or filth; and, three: to remove the dirt or grime that collects in various parts of the body, such as, the cleaning of teeth and nostrils, the pairing of nails and the removing of the hair below the navel[2]".

Among the Traditions we are now going to discuss a few dealing with cleanliness as a whole, which covers all the three categories, while the rest are related to a particular category of it or the other.

Cleanliness is A Part of Faith

(٤٠٣/١) عَنْ اَبِیْ مَالِکٍ الْاَشْعَرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلطُّهُوْرُ شَطْرُ الْاِيْمَانِ وَالْحَمْدُ لِلّٰهِ تَمْلَاُ الْمِيْزَانَ وَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ تَمْلَاٰنِ اَوْ تَمْلَاُ مَا بَيْنَ السَّمٰوَاتِ وَالْاَرْضِ وَالصَّلٰوةُ نُوْرٌ وَّالصَّدَقَةُ بُرْهَانٌ وَّالصَّبْرُ ضِيَاءٌ وَّالْقُرْآنُ حُجَّةٌ لَّکَ اَوْ عَلَيْکَ كُلُّ النَّاسِ يَغْدُوْ فَبَائِعٌ نَفْسَهٗ فَمُعْتِقُهَا اَوْ مُوْبِقُهَا (رواه مسلم)

(403/1) It is related by Abu Maalik Al-Ash'ari ﷺ that the Messenger of Allah ﷺ said: "Cleanliness is a part of Faith. To say الحمد لله "Praise belongs to Allah" fills the scale, to say سبحان الله and الحمدلله 'Glory be to Allah' and Praise belongs to

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[1]. Hujjah v I, p 54

[2]. Hujjah, Vol I , p 173

Allah' fill the space between the heavens and the earth, prayer is a light, *Sadaqah* is a proof (of sincere faith), endurance is a shining glory, and the Qur'an is a proof on your behalf or against you. All men go out easly and sell themselves, thereby setting themselves free or destroying themsleves".[1] (Muslim)

Commentary: In it cleanliness has been spoken of as Shutrul Iman which means half of faith while in another report conveying the same subject idea, which has been quoted by *Tirmizi*, on the authority of another Companion, the words *Nisful Iman* (Half of Faith) explicitly occur. In our view, however, what the words Shutr and *Nisf* denote here is that cleanliness is a principal part and most significant branch of faith. The lines quoted earlier from Shah Waliullah رحمة الله عليه are so clear that no further elucidation is needed.

It should be remembered that the narrative of Abu Maalik Al-Ash'ari is a long one, being the report of one of the Prophet's ﷺ sermons.

The Prophet ﷺ has then spoken of the reward against the *tasbih* (glorifying) and *Tahmid* (praising) of Allah. *Tasbih* is to say *Subhan Allah*. It is to exress one's faith in and to bear witness that Allah is free from every kind of blemish and is above everything that is not in conformity with His divinity. *Tahmid* is to say *Al-Hamdu lillah* which is to express one's faith in and to bear witness that only Alalh is perfect and only He has all the good things for which one is praised. The *tasbih* and *tahmid* is the *wazifah*[2] of the angels. The Qur'an quotes the angels as saying (We Glorify Your Praise.)

نَحْنُ نُسَبِّحُ بِحَمْدِكَ (Al-Baqarah 2:30) (البقره ٢:٣٠)

Thus, man too may only occupy himself in this best *wazifah*, and sacred task and praise and glorify his and everyone else's Creator and Sustiner. It was to exhort us to this task that the Messenger of Allah ﷺ said that one phrase *Subhan Allah* fills in the scale of deeds and if *Alhamdu lillah* is also recited the light from the two illuminates the entire earth and heavens.

Our senses cannot precieve this illumination but Allah does

1. Mishkat al-Masabih V1, P 64
2. Recantation.

disclose it to some of His close slaves sometimes. We must, however, sincerely believe in whatever the Holy Prophet ﷺ says, and we must conduct overselves accordingly. The Messenger of Allah ﷺ next said that prayer is light. Those of the slaves of Allah whose prayers are sincere feel the light and blessings within their hearts and the result is that they ward away immorality and the forbidden things. This is what the Qur'an means to tell us when it says:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ (العنكبوت ٢٩:٤٥)

"Surely, *as salah*, preserves from lewdness and iniquity".
(Al-Ankabut, 29:45)

In the heeafter, this light of prayer will brighten and illuminate the darkness and accompany the worshipper. The Qur'an says:

نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ (التحريم ٦٦:٨)

"Their light will run before them and on their right hands."
(Al-Tahreem, 66:8)

The Prophet ﷺ then said taht *sadaqah*, is clear proof, meaning that it is evidence of faith without which it is not easy to give sadaqah. In the next world, it will be proof of his faith and piety and earn him reward.

The prophet ﷺ then said that the endurance was shinning glory. Some scholars suggest that, having spoken of prayer and sadaqah, the reference here is to fasting but I feel that the word endurance is taken in its original sense and wide meaning. In the terminology of the Qur'an and *hadith* patience encompasses *'controling temptations and enduring hardships, in the cause of Allah'*. In this sense, endurance will cover the whole of religious life and worship whether prayer, *sadaqah*, fasting, pilgrimage, *jihad* or facing hardship for the sake of Allah and , at the same time, controlling selfish desires and wrong urges. The Prophet ﷺ has called it ضياء (a shining golry) and the Qur'an refers to the light of the moon as *nur*, and of the sun as ضياء.

وَهُوَ الَّذِىْ جَعَلَ الشَّمْسَ ضِيَآءً وَّالْقَمَرَ نُوْرًا (يونس ١٠:٥)

The Prophet ﷺ then said that the Qur'an is a proof in one's favour or against. If anyone holds it in respect and obeys it is an

evidence for him otherwise it is against him.

The Prophet ﷺ concluded his saying with the remark that every man in this world no matter how he lives, sells himself everyday so that he either earns salvation or destroys himself. If he obeys Allah and worships Him then he earns aboundant reward for himself ensuring deliverance, but if he obeys his base self and neglects his duty to Allah then he destroys himself preparing to go to Hell.

May Allah help us to believe in these facts and to earn from the knowledge.

Punishment of The Grave Due to Impurity.

(٤٠٤/٢) عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنَ فَقَالَ اِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِيْ كَبِيْرٍ اَمَّا اَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ (وَ فِيْ رِوَايَةٍ لِمُسْلِمٍ لَا يَسْتَنْزِهُ) مِنَ الْبَوْلِ وَاَمَّا الْاٰخَرُ فَكَانَ يَمْشِيْ بِالنَّمِيْمَةِ ثُمَّ اَخَذَ جَرِيْدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ غَرَزَفِيْ كُلِّ قَبْرٍ وَّاحِدَةٍ قَالُوْا يَا رَسُوْلَ اللّٰهِ لِمَ صَنَعْتَ هٰذَا؟ فَقَالَ لَعَلَّهُ اَنْ يُّخَفَّفَ عَنْهُمَا مَالَمْ يَيْبَسَا (رواه البخارى و مسلم)

(404/2) Abdullah Ibn Abbas رضي الله عنه has narrated that as the Messenger of Allah ﷺ happened to pass by two graves, he remarkes: "The two persons who are buried in these graves are being punished, and the punishment is not owing to a sin that was a difficult matter (i.e., hard to avoid. Both of them, on the other hand, are receiving the chastisement for a misdeed from which it was quite easy to keep away). The sin of one of them was that he never tried to save himself from being soiled with urine, and the other used to speak ill of others in their absence." The Prophet ﷺ, then, took a green branch of date-palm, spilt it into two and fixed one piece (of it) on each grave. The Companions رضي الله عنهم (therepuon) enquired: "O Messenger of Allah ﷺ! Why have you done that?" "It is hoped," replied the Prophet, "that the punishment of these persons will be abated till such time as the two pieces becom completely dry."

(Bukhari and Muslim)

Commentary: A doctrinal discussion on the punisment of the grave has already been attempted in the preceding chapters. In the course of it we also took up the Traditions in which it was revealed

that the sharp cries of agony rising from the graves of those who are being punished were heard by all creatures that were around save men and *jinn*. The wisdom of it, too, was explained by us in the commentary. A Tradition contained in *Sahih Muslim* which showed how the sacred Prophet ﷺ became aware of the punishment that was being sent down to some of the graves was, also, included in it. The incident referred to in the above report is of an identical nature. The Lord makes it possible for His Messengers عليهم السلام to see things of the unseen world and hear sound that are, generally, not seen or heard by mortals like us.

In this Tradition the Prophet ﷺ has indicated the specific sins and transgressions of the occupiers of the two graves. The fault of one of them was that he was given to tale-bearing which is a grave moral offence and has been condemned in the Qur'an as a paganish habit and a sign of the hyporcrites. It says:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ (القلم ٦٨:١٠-١١)

"Neither obey thou each feeble oath-monger, detractor, spreader abroad of slanders. (Al-Qalam 68:10-11)

About the other person the Prophet ﷺ disclosed that punishment was being inflicted upon him because he did not take proper care to obeserve cleanliness and save himself from being polluted with his urine.

It shows that to protect oneself against the impurity of urine (as of other foul and dirty things) i.e., to save one's body or clothes from being soiled with them is one of the principal commands of Allah and negligence in these matters is a sin of such a high order as to entail the chastisement of the grave.

As for the concluding part of the Tradition indicating that the holy Prophet ﷺ took a green branch of a date-palm and broke it into two parts and fixed a piece of it on each of the two graves, it has been explained in various ways by the Commentators but, in our humble opinion, the most plausible explanation is that the Prophet ﷺ prayed reduction in the punishment of the occupiers and he was bidden to do what he did with the assurance that the chastisement would remain abated as long as the two pieces did not dry up altogether.

A long report, appearing at the end of *Sahih Muslim*, and related on the authority of Sayyidina Jabir رضي الله عنه, also speaks of two graves but it refers to another event. Sayyidina Jabir رضي الله عنه narrates that the Messenger of Allah ﷺ once ordered him to cut two branches from two particular trees and to throw them at such-and-such a place. He goes on to relate, "I carried out the command and when I enquired from the Prophet ﷺ about it he said, 'There are two graves over there upon which punishment is being sent down. I prayed to God for reduction in the chastisement and He granted the prayer to the extent that the punishment would stay lowered in degree as long as the branches remained green.'

Be that as it may, Sayyidina Jabir's رضي الله عنه narrative distinctly shows that the branches of the trees or their freshness had nothing to do with the abatement of chastisement. It had been made known by the Lord to the Prophet ﷺ that as a result of his supplication the punishment would be lessened for a certain time. The real things, thus, was the prayer of the Prophet ﷺ and its acceptance. Those who seek it a justification for laying flowers on the graves, surely, do a great injustice to the spirit of Islam.

Comentators, also, have raised the point whether the graves upon which the sacred Prophet ﷺ had fixed the branches of the date-palms were of Muslims or non-Muslims and referred the view that these were of Muslims. An indirect suggestion of it is conveyed by the Tradition itself when it tells that the Prophet had ascribed their punishment to the habits of backbiting and carelessness in purification after passing the urine. Had the graves been of the infidels, infidelity or polytheism would have been stated as the cause of chastisement. Moreover, a Tradition quoted in Musnad Ahmad, on the authority of Sayyidina Abu Hurairah رضي الله عنه, shows that the graves were situated in Baqui'e and the Prophet ﷺ had felt the infliction of punishment on them while passing through it and Baqui'e is exclusively the graveyard of Muslims in Madinah.

The moral of the above Tradition is that utmost care should be taken to protect oneself from being soiled with urine and abstain from vicious and polytheistic habits like backbiting, otherwise the chastisement of the grave is certain.

Purification After A Natural Evacuation

(٤٠٥/٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا اَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهٖ اُعَلِّمُكُمْ اِذَا اَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوْهَا، وَاَمَرَ بِثَلٰثَةِ اَحْجَارٍ وَّنَهٰى عَنِ الرَّوْثِ وَالرِّمَّةِ وَنَهٰى اَنْ يَسْتَطِيْبَ الرَّجُلُ بِيَمِيْنِهٖ. (رواه ابن ماجه والدارمى)

(405/3) It is related by Abu Hurairah ﷺ that he Mesenger of Allah ﷺ said: " I am like a father to you (in the same way as it is the duty of a father to teach good manners to his children and the proper way in which things are done in life), I tell you that when you sit for answering the call of nature, do not face or turn your back towards the *Qiblah*[1] ". Abu Hurairah further said, "The Prophet ordered (us) to use three stones for cleaning the private parts, and he forbade (us) against using a bone or piece of dung, and he forbade (us) against cleaning the private parts with the right hand." (Ibn Majah and Daarami)

(٤٠٦/٤) عَنْ سَلْمَانَ قَالَ قِيْلَ لَهٗ قَدْ عَلَّمَكُمْ نَبِيُّكُمْ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) كُلَّ شَيْئٍ حَتّٰى الْخِرَاءَةَ قَالَ فَقَالَ اَجَلْ لَقَدْ نَهَانَا اَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ اَوْ بَوْلٍ اَوْ اَنْ نَسْتَنْجِىَ بِالْيَمِيْنِ اَوْ اَنْ نَسْتَنْجِىَ بِاَقَلَّ مِنْ ثَلٰثَةِ اَحْجَارٍ اَوْ اَنْ نَسْتَنْجِىَ بِرَجِيْعٍ اَوْ بِعَظْمٍ.. (رواه مسلم)

(406/4) Salman Farsi ﷺ related to us, "(Some polytheists remarked to me by way of a joke or sarcasm) 'Your Prophet ﷺ has taught you everything, even the (proper) way of attending the call of nature.' I replied: '(Of course), he has taught us everything and given necessary instructions, also, regarding pruification after defacation. He has advised us never to face the *Qiblah* while urinating or defacating or clean the private parts with the right hand or use less than three stones for it or clean the private parts with a bone or the dung of an animal (like a camel, horse or cow)'." (Muslim)

Commentary: Like eating and drinking, defacation and urination, also, are essential to a man's life. The Porphet ﷺ has, therefore, indicated precisely what is proper or improper as regards a natural

1. The Place one turns to when at prayer.

evacuation and purificaction after it in the same way as he has done about our other needs and functions.

Four instructions are given by the Prophet ﷺ in the two aforementioned Traditions.:

(i) One should neither sit facing the *Qiblah* nor with his back turned towards it while defacating or urinating. This is the claim of reverence for the House of Allah the *Ka'bah* in Makkah upon us. Every civilised person, possessing some awareness of the finer and spiritual values of life, avoids sitting with his face or back turned towards a holy place or a sacred thing at such a time.

(ii) The right hand which is, generally, used for eating, drinking or writing and two which God has granted greater strength and capability than the left should not be employed for cleaning the private parts.

(iii) At least three stones ought to be used for purification after defacation as common experience is that complete cleanliness is not obtained with a lesser number of them. If, however, anyone requires more than three stones he is free to do so.

It should be noted that stones are specifically mentioned in the Traditions concerning purification for the simple reaon that it was the usual practice among the Arabs during those days. Otherwise, there is nothing peculiar with the stones. Other articles that can serve the prupose, and it is also not improper to put them to such a use, can be freely employed.

(iv) The bone or dried-up dung of an animal must not be used for purification after answering the call of nature. The Prophet ﷺ took pains to prohibit the use of such things plainly because in the older days, the Arabs, sometimes took resort to them for cleaning the private parts after easing themselves.

Purification With Water

(٤٠٧/٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتَى الْخَلَاءَ اَتَيْتُهُ بِمَاءٍ فِىْ تَوْرٍ اَوْ رَكْوَةٍ فَاسْتَنْجَى ثُمَّ مَسَحَ يَدَهُ عَلَى الْاَرْضِ ثُمَّ اَتَيْتُهُ بِاِنَاءٍ اٰخَرَ فَتَوَضَّأَ (رواه ابو داؤد)

(407/5) It is related by Abu Hurayrah رضي الله عنه "When the Messenger of Allah ﷺ went for answering the call of nature, I used to

carry water for him in a Tur (tumbler) or Rakoh (a small water-skin). He washed his private parts with it and then, rubbed his hands on the ground, and, after it, I brought another vesself of water and he performed *wudu* with it." (Abu Dawood)

Commentary: It shows that the sacred Prophet ﷺ used to wash his private parts after cleaning them with the stones, and, then, rubbed his hands on the ground after which he washed them again, and performed the *wudu.*

It, again, appears from this Tradition that it, usually fell to the blessed lot of Sayyidina Abu Hurayrah رضي الله عنه to carry water for the sacred Prophet ﷺ to perform *istinja*[1]. From another report we learn that Sayyidina Anas رضي الله عنه, also, sometimes carried out this duty.

It, also, tells us that the usual practice of the Prophet ﷺ was to perform *wudu* after *istinja.* Sometimes, in order to indicate that it was only desirable and not obligatory, he used to forgo it. Thus, it is mentioned in Ibn Majah and Abu Dawood, on the authority of Sayyidah Aysha رضی الله عنها, that once, as the Prophet ﷺ had made water and cleaned himself, Sayyidina Umar رضي الله عنه brought water for *wudu.* The Prophet ﷺ, asked him, "What is it, Umar? Why have you brought the water?" "I have brought it so that you may perform *wudu*", replied Sayyidina Umar رضي الله عنه. "It is not necessary for me", observed the Prophet ﷺ, "to perform wudu everytime I pass urine. If I did so regularly it would become a law for the *ummah*"[2].

It is, further, apparent from the above that the holy Prophet ﷺ, occasionally, refrained from doing what was preferable in order to demonstrate the real nature of an issue or principle by his conduct and save the *ummah* from misunderstanding or unnecessary hardship.

(٤٠٨/٦) عَنْ اَبِیْ اَیُّوْبَ وَ جَابِرٍ وَ اَنَسٍ اَنَّ هٰذِهِ الْاٰيَةَ لَمَّا نَزَلَتْ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الْاَنْصَارِ اِنَّ اللّٰهَ قَدْ اَثْنٰى عَلَيْكُمْ فِى الطُّهُوْرِ فَمَا طُهُوْرُكُمْ؟ قَالُوْا نَتَوَضَّأُ لِلصَّلٰوةِ ونَغْتَسِلُ مِنَ الْجَنَابَةِ وَ نَسْتَنْجِىْ بِالْمَاءِ قَالَ فَهُوَ ذَاكَ فَعَلَيْكُمُوْهُ

(رواه ابن ماجه)

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1. Meaning pruification after a natural evacuation
2. Meaning the Muslim community.

(408/6) Abu Ayyub Ansari, Jabir and Anas ﷺ said that when this verse was reaveled:

فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ (التوبة ٩:١٠٨)

Wherein are men who love to pruify themselves, Allah loves the pruifiers. (Al-Tawbah 9:108)

The Messenger of Allah ﷺ said, "Allah has praised you, Ansari, for purification. What does your pruification consist of?" They replied, "We perform ablution for prayer, wash ourselves after seminal emission and cleanse ourselves with water." He remarke." That is it! so, keep on doing it."(Ibn Majah)

Commnetary: Many of the Arabs cleansed themselves only with stone after defacation. According to Sayyidina Ali ﷺ their diet was such that their digestion was good so that their defacation was dry like that of camels. Hence, they did not need to wash with water so they used only stones. But, the Ansari were used to water also. The Qur'an praised them for their pruification and the Prophet ﷺ instructed them to continue to practice that habit. He himself was already used to doing that. The Qur'an and the Messenger of Allah ﷺ teach the Muslims to adopt this practice which is a sign of love for purification.

Where Not to Defacate?

(٤٠٩/٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِتَّقُوْا للّاعِنَيْنِ قَالُوْا وَمَا اللّاعِنَانِ يَارَسُوْلَ اللّٰهِ قَالَ الَّذِىْ يَتَخَلّٰى فِىْ طَرِيْقِ النَّاسِ اَوْ فِىْ ظِلِّهِمْ (رواه مسلم)

(409/7) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Save yoruselves from two things which invite the curse of Allah." What are those things?" enquired the Companions ﷺ. The Prophet replied: "One is to defacate on the thorough fare and the other is to do so at a shady place."(Muslim)

Commnetary: If a person defacates in a street or a shady place where people sit for repose or shelter from sun it will, naturally, be a source of general inconveince and people will curse him for it.

In another Tradition quoted in Abu Dawood, on the authority of Sayyidina Mu'ar, a third place is mentioned, in addition to these,

namely, Maward, which means places where water is found and people frequent them because of it.

What really, is intended to convey here is that should a person feel the urge to defacate when he is away from home he should look for a place which people do not frequent or through which they do not pass habitually, so that, no annoyance or discomfort is causeed to them.

(٤١٠/٨) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ الْبَرَازَ اِنْطَلَقَ حَتّٰى لَا يَرَاهُ اَحَدٌ (رواه ابو داؤد)

(410/8) Jabir ﷺ has related that it was the practice of the Messenger of Allah ﷺ that when he had to go out of doors for easing himself he went to a place where he could not be seen by anyone." (Abu Dawood)

Commentary: Modesty and good manners demand that a man should satisfy his natural urges of that kind in such a way that he is not seen by anyone though he has to go a long way for it.

Choice Of The Place For Urination

(٤١١/٩) عَنْ اَبِىْ مُوْسٰى قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَاَرَادَ اَنْ يَّبُوْلَ فَاَتٰى دَمِثًا فِىْ اَصْلِ جِدَارٍ فَبَالَ ثُمَّ قَالَ اِذَا اَرَادَ اَحَدُكُمْ اَنْ يَّبُوْلَ فَلْيَرْتَدْ لِبَوْلِهٖ (رواه ابو داؤد)

(411/9) Abu Musa Ash'ari ﷺ has narrated "(Once I was in the company of the Messenger of Allah ﷺ that he felt the need to urinate. He went to a soft low ground under a wall and discharged the urine there. After it, he observed: 'When anyone of you has the need to urinate, he should seek a suitable place for it." (Abu Dawood)

Commentary: It shows that one should sit for urination at a place which was secluded and there was no danger of his getting soild with urine, and the direction in which he sat, also, was not inappropriate.

(٤١٢/١٠) عَنْ عَبْدِاللهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَبُوْلَنَّ اَحَدُكُمْ فِىْ مُسْتَحَمِّهٖ ثُمَّ يَغْتَسِلُ فِيْهِ اَوْ يَتَوَضَّأُ فِيْهِ فَاِنَّ عَامَّةَ الْوَسْوَاسِ

مِنْهُ (رواه ابو داؤد)

(412/10) Abdullah bin Mughaffal ؓ has said that the Messenger of Allah ﷺ said, "No one must pass urine where he bathes and then wash there or perform ablution for all evil promptings come from it." (Abu Dawood)

Commentary: To do such a thing is very wrong and there are doubts of being soiled with urine. It means that if a man urinates in a bathroom and then performs ablution or has a bath then there are chances of his being soiled with urine. However, if there is a separate place in the bathroom or if it is made such a way that traces of urine can be washed off by pouring water then it is not wrong to use it for that.

(٤١٣/١١) عَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبُوْلَنَّ اَحَدُكُمْ فِيْ جُحْرٍ (سنن ابن داؤد سنن نسائى)

(413/11) It is reported by Abdullah bin Sarjis ؓ that the Mesenger of Allah ﷺ said, "None of you must pass urine in a (snake's) hole." (Abu Dawood, Nasa'i)

Commentary: Often these holes are haunts of reptiles which will be troubled unnecessarily. There will also be the risk of being attacked by a venemous snake if it is inside.

Prayer Before Entering The Lavatory

(٤١٤/١٢) عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الْحُشُوْشَ مُحْتَضَرَةٌ فَاِذَا اَتٰى اَحَدُكُمُ الْخَلَاءَ فَلْيَقُلْ اَعُوْذُ بِاللّٰهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ (رواه ابو داؤد و ابن ماجه)

(414/12) It is related by Zayd bin Arqam ؓ that the Messenger of Allah ﷺ said: "Wicked creatures like the devils haunt the places that are used for anwering the Call of Nature. Thus, when anyone goes to the lavatory, he should first make the prayer:

اَعُوْذُ بِاللّٰهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ

"O Lord! I seek refuge in Thee from the wicked devils, both male and female". (Ibn Majah and Abu Dawood)

Commentary: In the same way as the angels have a special

association with the places that are clean and holy and where the Names, Praises and the Attributes of Allah are recited and worship is offered, filthy and repellently dirty places hold a peculiar attraction for wicked creatures like the devils. The Prophet ﷺ, hence, advised his followers that when they had to go to a privy for answering the call of nature they should beg for the protection of Allah against the mischief of the evil spirits before stepping into it. With us the case is that we neither feel the presence or descension of the angles at places of worship nor the existence of the devils at unclean places. But the sacred Prophet ﷺ has informed us about it and some bondsmen of Allah, also, occasionally, precieve such things, by His grace, which leads to an advancement in their faith.

(۴۱۵/۱۳) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ " غُفْرَانَكَ " (رواه الترمذی و ابن ماجه)

(415/13) Sayyidah Ayshah رضی الله عنها said that when the Prophet ﷺ came out of the privy He said غُفْرَانَكَ (Grant your forgiveness). (Tirmizi, Ibn Majah)

Commentary: Many reasons have been suggested for seeking forgiveness of Allah after relieving oneself. Until one empties one's bowels he feels uneasy but once he relieves himself he has a sense of relief. It is the same thing with pious men that they are concerned with. relieving themselves of one burden of sin. Thus, the Prophet ﷺ when he relieved himself prayed to Allah to forgive him the sins and purify and cleanse his soul and relieve him of the burden of sin.

There is the question why he sought forgiveness when he as innocent of sin and was also assured in *Surah al-Fath*

لِيَغْفِرَ لَكَ اللّٰهُ مَاتَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ (الفتح ۴۸:۲)

That Allah may forgive you of your sin that which is past and that which is to come, and may perfect His favour unto you, and may guide you on a right path. (Al-Fath, 48:2)

We will answer this question in the Book of Prayer.

Prayer on Coming Out of The Lavatory

(٤١٦/١٤) عَنْ اَبِیْ ذَرٍّ قَالَ کَانَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَذْھَبَ عَنِّی الْاَذٰی وَعَافَانِیْ (رواہ النسائی)

(416/14) Abu Zarr Ghiffari ﷺ has narrated that, "When the Messenger of Allah ﷺ came out of the lavatory, after answering the call of nature, he used to say:

اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَذْھَبَ عَنِّی الْاَذٰی وَعَافَانِیْ

Akhamdulilla hil lazi Azhaba 'Anni Al-Azae wa 'Afaaani

(Praise be to Allah Who relieved me of the faeces and gave health). (Tirmizi and Ibn Majah)

Commentary: Sayyidah Ayshah رضی اللہ عنہا had said in the earlier hadith that the Prophet ﷺ made the supplication غفرانک when coming out of the privy and here Abu Zarr ﷺ has mentioned another prayer. The Prophet ﷺ may be alternating between the two prayers making that supplication sometimes and this one sometimes. But Allah knows best.

VIRTUE OF *WUDU*

In the preceding Chapter we had reffered to Shah Waliullah's رحمة الله عليه observation that right-minded persons whose spirituality has not been blunted by surrendering thoughtlessly to beastly urges experience a feeling of filthiness and a sort of gloom and dullness within themselves in the state of Hads, i.e., when their wudu has been void due to a natural evacuation or some other reason. It gives place to a sense of spiritual cleanliness and effulgence after they have performed wudu. Herein lies the chief purpose and significance of wudu, and it is because of it that it has been made a pre-requisite of offering up prayer, or, in other words, of making one's special presence in the Court of the Almighty. A part from it, Allah has also vested it with a unique auspiciousness. The sacred Prophet ﷺ has delineated the virtues of *wudu* in the same way as he has indicated the method of performing it and laid down its rules and properties for the *ummah*.

Source of Purification From Sins And Forgiveness

(١٥/٤١٧) عَنْ عُثْمَانَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهٖ حَتّٰى تَخْرُجَ مِنْ تَحْتِ اَظْفَارِهٖ (رواه البخاری و مسلم)

(417/15) It is realted by Uthman ﷺ that the Messenger of Allah ﷺ said: "Whoever performed wudu and performed it well (i.e., according to the prescribed rules) all his sins will go out, even from under his nails." (Bukhari and Muslim)

Commnetary: It shows that anyone who performs *wudu* properly (i.e., as taught by the Prophet ﷺ and in conformity with his own regular practice) and with the object of attaining purity not only will the dirt and grime be washed away from his body and the state

of inner uncleanliness called Hadis disappear, but the filthiness of the sins will also be removed from him, owing to its auspiciousness and besides purification from Hads, he will be cleansed of his sins as well.

(٤١٨/١٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ اَوِالْمُؤمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهٖ كُلُّ خَطِيْئَةٍ نَظَرَ اِلَيْهَا بِعَيْنَيهِ مَعَ الْمَاءِ اَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَاِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيْئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ اَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَاِذَا غَسَلَ رِجْلَيْهِ خَرَجَ كُلُّ خَطِيْئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ اَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتّٰى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوْبِ (رواه مسلم)

(418/16) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When a Muslim bondsman performs *wudu* and, during it, washes his face and pours water over it, all the sins he has committed with the eyes are removed from his face (i.e., are washed away) with the water; after it, when he washed his hands, all the sins he has committed with the hands are washed away from them; and, after it, when he washes his feet all the sins he has committed with the feet (i.e., by using them for that purpose) go out of them till by the time he has finished *wudu* he becomes completely pruified from sin." (Muslim)

Commentary: A few points need to be clarified with reference to the above Traditions:

(i) In both of these Traditions the going out or washing away of the sins with the water used for *wudu* has been mentioned though the sins do not possess a visble or external impurity that can be removecd by the use of water. Some commentators have explained it by saying that going out of sins simply signifies pardon and forgiveness while others hold that when a person commits a sin its unholy effects settle, at first, on the limbs with which he prepetrates it, and, then, in his heart. Afterwards, as in obedience to the command of Allah and in order to purify himself, he performs *wudu* the foulness of the mideeds he has been guilty of and the filthines that has come to defile and contaminate his limbs as a result of it is washed away and the transgression are forgiven by

Allah. We, however, believe that the latter view conveys more accurately the sense and significance of the report.

(ii) In Abu Hurairah's narrative, only the removal of the sins of the eyes is mentioned in connection with the washing of the face in wudu though there are other organs, too, of the face, like the mouth and the tongue, and some sins are solely related to them. This is so because all the organs of ablution have not been enumerated in this Tradition, and the eyes, hands and feet have been referred to by the Prophet ﷺ, only by way of an Illustration. In another hadith, the other organs of the face are also mentioned.

(iii) It is stated in the Qur'an as well that good and virtuous deeds possess the quality of destroying evil deeds and blotting out their traces:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ (هود ١١:١١٤)

(Verily, good deed annul ill deeds (Hud, 11:114)

In the Traditions, the Prophet ﷺ has specifically mentioned that such-and-such a good deed nullifies sins, leads to forgiveness or becomes an atonement for them. A few of such Traditions have already been discussed in the earlier volume and more will be taken up later under various headings. In some of the Traditions, the Prophet ﷺ has also made it clear that only minor transgressions are forgiven owing the blessedness of virtuous acts, and, on the basis of it, *Ahl-us-sunnah*[1] hold that cleansing and purification from smaller misdeeds alone takes place through the auspiciousness of virtuous deeds. In the Qur'an, too, it is set forth:

إِنْ تَجْتَنِبُوْا كَبَآئِرَ مَاتُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ (النساء ٤:٣١)

If ye avoid the great (things) which ye are forbidden, We will remit from you your (minor) evil deeds. (Al-Nisaa 4:31)

Anyway, only minor sins are meant when it is said in these Traditions that they are washed away when one performs *Wudu* properly. As for the major transgressions, these are a very serious matter and can be nullified only by the means of sincere repetance.

1. People of the Sunnah and the way of companions functioning as a body.

Wudu is The Key of All The Gates of Heaven

(٤١٩/١٧) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْكُمْ مِنْ اَحَدٍ يَتَوَضَّاءُ فَيُبْلِغُ اَوْ فَيُسْبِغُ الْوُضُوْءَ ثُمَّ يَقُوْلُ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ الْجَنَّةِ الثَّمَانِيَةَ يَدْخُلُهَا مِنْ اَيِّهَا شَاءَ (رواه مسلم)

(419/17) It is related by Umar bin Khattab ﷺ that the Messenger of Allah ﷺ said: "whoever performs wudu and a complete *wudu*, and, after it, says: *Ash-hadu an laa ilaaha il-lal-laah wa ash-hadu an-na Mohammadan 'abduhu wa rasooluh* (I attest that there is no god save Allah and that Muhammad ﷺ is His bondsmand and Messenger), all the eight gates of Heaven will open for him and he will be able to enter it by whatever gate he likes." (Muslim)

Commentary: Only the organs of ablution are, apparently, cleaned when one performs *wudu*. The faithful bondsman, as such, feels that though he has washed those organs in compliance with the command of Allah, the real impurity is that of the imperfection of faith, want of sincerity in action and evilness of conduct. When, with this awareness, the bondsman affirms his faith by reciting the Confessional Formula of unalloyed loyatly to Allah and implict adherance to the Prophet ﷺ, Allah grants him complete forgiveness and all the gates of Paradise opens for him.

In another version of the same Tradition and quoted, also, in *Sahih Muslim* the words of the Comfessional formula are given as follows:

Ash-hadu an laa ilaaha il-lal-laahu wahdahu laa sharika lahu wa ash-hadu an-na Mohammadan 'abduhu wa rasooluh (I attest that there is no god save Allah, One and without a partner, and I attest that Muhammad ﷺ is His bondsman and Prophet). In yet another version, quoted in *Tirmizi*, he following words are added after the Formula:

Allahummaj 'alni minat-tawwabeena waj' alni minal muta-tahhireen (O God! Make me one from among those who repent for their sins and from among those who keep themselves pure).

Effulgence of Organs of Wudu on Day of Resurrection

(٤٢٠/١٨) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْهِ وَسَلَّمَ اِنَّ اُمَّتِیْ یُدْعَوْنَ یَوْمَ الْقِیٰمَةِ غُرًّا مُحَجَّلِیْنَ مِنْ آثَارِ الْوُضُوْءِ فَمَنِ اسْتَطَاعَ مِنْکُمْ اِنْ یُطِیْلَ غُرَّتَهٗ فَلْیَفْعَلْ (رواہ البخاری و مسلم)

(420/18) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When my followers will be summoned on the Day of Resurrection, their faces, hands and feet will be radiant with the effects of *wudu*. Thus, whoever (of you) can increase this radiance and make in perfect, he must do so."

(Bukhari and Muslim)

Commentary: In this world, the effect of *wudu* is only this much that the face, hands and feet become cleaner, and the enlightened ones also derive a special feeling of peace and happiness from it. But, as the Prophet ﷺ has said in this and many other Traditions, a propitious effect of it on the Day of Ressurection will be that the faces, hands and feet of his followers will give light, which will be their distinguishing mark in the Hereafter.

Moreover the more perfect one's *wudu* is, the greater will be the radiance. The Prophet ﷺ, therefore, has advised, at the end of the narrative, that everyone should strive to the utmost to perfect the effulgence by performing wudu throughly and well.

Complete And Faultless Wudu Despite Inconveience

(٤٢١/١٩) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْهِ وَسَلَّمَ اَلَا اَدُلُّکُمْ عَلٰی مَا یَمْحُو اللّٰہُ بِهِ الْخَطَایَا وَیَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوْا بَلٰی یَا رَسُوْلَ اللّٰہِ قَالَ اِسْبَاغُ الْوُضُوْءِ عَلَی الْمَکَارِہِ وَکَثْرَةُ الْخُطَا اِلَی الْمَسَاجِدِ وَانْتِظَارُ الصَّلٰوةِ بَعْدَ الصَّلٰوةِ فَذٰلِکُمُ الرِّبَاطُ فَذٰلِکُمُ الرِّبَاطُ (رواہ مسلم)

(421/19) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "May I tell you three things owing to the auspiciousness of which Allah removes sins and causes elevation in ranks?" "Do please", replied the Companions ﷺ. The Prophet ﷺ said: "(i) To perform *wudu* thoroughly despite

inconvenience; (ii) To bend one's steps more frequently towards the mosque; and (iii) To wait for the next prayer after offering one. This is the real *Ribat*,[1] the true *Ribat*." (Muslim)

Commentary: In this Tradition the Prophet ﷺ has laid stress on three things and told that these lead to the remission of sins and promotion in ranks.

Firstly, wudu should be performed thourghly and it must not be cut short even if, for some reason, it may be a source of discomfort. For instance, it is winter and the water is cold or is not readily available in sufficent quantity and one has to go some distance to fetch it; in such a case to bear the hardship and perform the *Wudu* properly is an act of such a high merit that sins are forgiven as a result of it and elevation in ranks takes place.

Secondly, to go to the mosque regularly for offering up the prayers, and, evidently, the farther one lives, the greater will be the reward.

Thirdly, to wait eagerly for the next prayer. This, surely, will be the state of the bondsman whose heart derives peace and comfort from prayer, and who has been blassed, in some measure, with the feeling so eloquently expressed by th Prophet ﷺ in these few words: "The coolness of my eyes lies in prayer."

The word *ribat* occuring in the last sentence of the Tradition denotes "The detachment of soldiers stationed at the border for defence against an invasion by the enemy." Hence, it, probably, shows that these acts serve as defensive installations on the frontier against the assault by the devil.

Solicitude For *Wudu* is A Sign of Perfection of Faith

(٤٢٢/٢٠) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَقِيْمُوا وَلَنْ تُحْصُوْا وَاعْلَمُوْا اَنَّ خَيْرَ اَعْمَالِكُمُ الصَّلوٰةُ وَلَا يُحَافِظُ عَلَى الْوُضُوْءِ اِلَّا مُؤْمِنٌ (رواه مالک و احمد و ابن ماجه و الدارمی)

(422/20) Thauban ؓ related to us that the Messenger of Allah ﷺ said: "Walk upright; remain steadfast on the Straight Path (but this steadfastness being very difficult), you will never be able to have a full control over it. (You should, therefore, always

[1]. Meaning outpost.

consider yourself at fault and blameworthy). And know well that the best deed among all your deeds is prayer (hence, pay the greatest attention to it), and only a truthful Believer can take full care of *wudu*." (Muwatta, Musnad Ahmad, Ibn Majah and Daarami)

Commentary: "Taking full care of wudu", occurring in the above Tradition, can mean performing it in the correct manner, as required by the sunnah well as remaining permanently in that state. Commentators say it signifies both. In any case, the Prophet ﷺ has, here, described concern for wudu and its observance as a sign of perfection in faith and the way of truthful Believers.

Wudu Upon *Wudu*

(١٢٣/٢١) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ عَلٰى طُهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ . (رواه الترمذی)

(423/21) It is related by Ibn Umar ؓ that the Messenger of Allah ﷺ said: "Whoever performed *wudu* notwithstanding pruity (i.e., although he was with wudu), ten good deeds will be written down for him." (Tirmizi)

Commentary: What it, apparently, denotes is that to perform a fresh wudu while the earlier one still holds good should not be considered futile. On the other hand, it is such a meritorious act that ten good deeds are written in the account of anyone who does so.

Some of the commentators have expressed the view that it appertains to the situation in which a worship for which *wudu* is necessary has been offered up with the earlier abulution. Otherwise, a fresh *wudu* should not be performed by anyone who performs wudu but does not offer any worship with it or do anything after which the renewal of wudu becomes essential or is preferable.

Harmful Effects of A Defective *Wudu*

(٤٢٤/٢٢) عَنْ شُبَيْبِ بْنِ اَبِىْ رَوْحٍ عَنْ رَجُلٍ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى صَلوٰةَ الصُّبْحِ فَقَرَأَ الرُّوْمَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلّٰى قَالَ مَابَالُ اَقْوَامٍ يُصَلُّوْنَ مَعَنَا لَا يُحْسِنُوْنَ

الطُّهُوْرَ وَ اِنَّمَا يُلْبِسُ عَلَيْنَا الْقُرْاٰنَ اُولٰئِکَ . (رواه النسائی)

(424/22) It is related by Shabib bin Abi Rooh, on the authority of a Companion ﷺ, the Messenger of Allah ﷺ once offered the *Fajr*[1] prayer in which, as he began reciting *Surah-Ar-Rum*, he fell in doubt (about its actual wording) and there was an interruption. When the prophet ﷺ had finished the prayer, he observed: 'How is it that some people join us in prayer but do not carry out purification (i.e., *wudu* etc) properly? These are the men who cause distrubance in our recitation of the Qur'an'."

(Nasai)

Commentary: It shows that harmful effects of failure to observe cleanliness and perform *wudu* etc, properly fall even on pure hearts, so much so that it can cause distrubance in the recitation of the Qur'an. When the blessed heart of the Prophet ﷺ could be affected to such an extent by the failings of others, one can imagine its effect on commoners like us. But since our hearts have grown insensitive owing to persistent negligence we do not feel these things.

❶. The early morning prayer

MISWAK

One of the things upon which the holy Prophet ﷺ has laid special stress in relation to cleanliness and pruification is *Miswak*[1]. He is even reported to have remarked, once, "but for the fear of adding to the hardship of my folowers I would have ordered them to use miswak at each prayer time."

The medical advantages of using miswak regularly and the protection it gives against a number of diseases are now common knowledge. From the religious point of view, however, its importance lies in being highly pleasing to Allah.

Importance

(٢٢٥/٢٣) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ .

(رواه الشافعی احمد والدارمی و النسائی وروی البخاری فی صحیحه بلا اسناد.)

(225/23) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "*Miswak* cleans the mouth throughly and is (also) greatly pleasing to the Lord."

(Daarami and Nasai)

Commentary: There are two aspects of goodness in every thing: one which is beneficial from the worldly point of view and is considered agreeable by the people, on the whole, and the other which is pleasing to Allah and a source of reward in Hereafter. The above Tradition tells that *Miswak* possesses both the qualities. It cleans the mouth and removes bad odour; these are its ready material advantages. The other heavenly and eternal benefit is that it is a unique means of earning the good pleasure of the Lord.

1. A twig or tender shoot of the branch of a tree which was, generally, used by the Arabs for brushing the teeth in the olden days and a number of Muslims do so even today.

(٤٢٦/٢٤) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا اَنْ اَشُقَّ عَلٰى اُمَّتِىْ لَاَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلٰوةٍ (رواه البخارى ومسلم، واللفظ لمسلم)

(426/24) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "If I did not fear that my followers would be put to much hardship, I would have made it compulsory for them.to use *miswak* at every prayer-time." (Bukhari and Muslim)

Commentary: The above Tradition tells that seeing the advantages of miswak and the liking Allah has for it, the Prophet ﷺ wanted to make it obligatory for the Muslims to use it at every prayer-time but if he did not do so it was simply because he felt it would add to their diffuculty and many people would not find it easy to observe it.

On further consideration, it, also, is a most effective way of persuasion and exhortation.

(٢٢٧/٢٥) عَنْ اَبِىْ اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاجَاءَ نِىْ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ قَطُّ اِلَّا اَمَرَنِىْ بِالسِّوَاكِ لَقَدْ خَشِيْتُ اَنْ اُحفِىَ مُقَدَّمَ فِيَّ (رواه احمد)

(227/25) It is related by Abu Umamah ﷺ that the Messengr of Allah ﷺ said: "Whenever Jibril, the Angel of Allah, came to me, he invariable told me about miswak. I fear that (as a result of constatn exhortation by Jibril) I might abrade the front part of my mouth by using miswak all the time." (Musnad Ahmad)

Commentary: The repeated urging by Jibril was, in fact, at the behest of Allah, the idea being that it was particularly essential for a person who was constantly in conmunion with Allah and engaged in paying homage to Him and to whom His Angel used to come frequently and who had made the recitation of the Divine Word and its preaching and propagation the sole aim and mission of his life that he took exceptional care to keep his mouth clean. It was for that reason that the sacred Prophet ﷺ used miswak much and often.

Special Occasions

(٤٢٨/٢٦) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْقُدُ مِنْ لَيْلٍ

وَلَانَهَارٍ فَيَسْتَيْقِظُ اِلَّا يَتَسَوَّكُ قَبْلَ اَنْ يَّتَوَضَّأَ . (رواه احمد و ابو داؤد)

(428/26) Sayyidah Ayshah رضی الله عنها related to us that the usual practice of the Messenger of Allah ﷺ was that whenever he slept, during the day or the night, on waking from sleep and before performing *wudu*, he used the *miswak*. (Abu Dawood)

(٤٢٩/٢٧) عَنْ حُذَيْفَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ لِلتَّهَجُّدِ مِنَ الَّيْلِ يَشُوْصُ فَاهُ بِالسِّوَاكِ . (رواه بخاری و مسلم)

(429/27) Huzaifah ﷺ narrated that it was the custom of the Messenger of Allah ﷺ to clean his mouth throughly with miswak when he got up in the night for *Tahajjud* prayer. (Bukhari and Muslim)

(٤٣٠/٢٨) عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ سَأَلْتُ عَائِشَةَ بِاَیِّ شَیْءٍ كَانَ يَبْدَأُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ بَيْتَهُ قَالَتْ بِالسِّوَاكِ . (رواه مسلم)

(430/28) It is related by Shuraih bin Hani, "(Once) I enquired from Sayyidah Ayshah رضی الله عنها what was the first thing the Messenger of Allah ﷺ did on returning home from anywhere. She replied: 'First of all, he used miswak'." (Muslim)

Commentary: The above Traditions tell that the Prophet ﷺ used to bursh his teeth with miswak whenever he rose from bed, specially at night for *Tahajjud*. It was, also, the first thing he did not coming back from any place. We, thus, learn that *miswak* is not related to *wudu* alone but it should be used habitually on rising and even before *wudu* if a long time has elapsed since one had cleansed the teeth. These reports have led the theologists to conclude that though it is commendable and pleasing to Allah to use *miswak* at all times, five occasions specially call for it: (i) on performing wudu: (ii) at the time of standing up for prayer (if a long time has passed since the last *wudu* and prayer; (iii) while reciting the Qur'an; (iv) on rising from bed; and (v) when bad odour has been produced in the mouth or the colour of teeth has changed.

Miswak is the Sunnah of Prophets علیهم السلام

(٤٣١/٢٩) عَنْ اَبِیْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ مِنْ

سُنَنِ الْمُرْسَلِيْنَ الْحَيَاءُ وَ التَّعَطُّرُ وَالسِّوَاكُ وَ النِّكَاحُ . (رواه الترمذی)

(431/29) Abu Ayyub Ansari ﷺ reported that the Messenger of Allah ﷺ said, "Four characteristics pertain to the practices of the Messengers عليهم السلام: modesty, use of perfume, use of miswak and marriage." (Tirmizi)

Commnetary: The Holy Prophet ﷺ exhorted the Ummah to observe these four characteristics which pertain to Allah's Messengers عليهم السلام. We have already spoken about modesty in the relevant chapter. We shall write on marriage later in this book. Use of perfume is indeed a good habit and gives man a particular spiritual activity and enlightenment.

Ten Personal Charateristics

(٤٣٢/٣٠) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَ اِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَ اسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْاَظْفَارِ وَ غَسْلُ الْبَرَاجِمِ وَنَتْفُ الْاِبِطِ وَ حَلْقُ الْعَانَةِ وَاِنْتِقَاصُ الْمَاءِ قَالَ ذَكَرِيَا قَالَ مَصْعَبٌ وَ نَسِيْتُ الْعَاشِرَةَ اِلَّا اَنْ تَكُوْنَ الْمَضْمَضَةُ . (رواه مسلم)

(432/30) It is related on the authority of Sayyidah Ayshah رضی الله عنها that the Mesenger of Allah ﷺ said: "Ten things are among natural acts: cutting (or tirmming) of moustaches; growing of beard; brushing of teeth with *miswak*; snuffing water into the nose and cleaning it; washing of phalanges of fingers; plucking of the hair of armpits; removal of the hair under the navel; and purification with water after a natural evacuation." The narrator, Zakaria, tells that his mentor, Saheikh Mus'ab, had mentioned only those nine things and said that he had forgotten the tenth, but believed that it was the rising of the mouth. (Muslim)

Commnetay: These ten items have been described in the above Tradition as Min-Al-fitrah (meaning among the natural acts) but some authorities say that Al fitrah here means the Sunnah, i.e., the confirmed practice of the the Messengers عليهم السلام and they are strengthened in their view by the fact that in *Mistakhraj* Abu Uwanah's account of the Tradition, the word sunnah has been used in place of fitrah. According to them, the way of Messengers عليهم السلام has been characterised as fitrah because it ideally conforms to

nature. Hence, this Tradition would mean that the ten points formed a part of the way of life led by the Prophets عليهم السلام and prescribed by them for their followers.

Some commentators have, further, helf that Al-fitrah, in it, signifies *Deen-i-Fitrah* (the Natural Religion) i.e., Islam. In the Qur'an, Faith has been described as Nature. It is started in Surah-i-Rum:

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا فِطْرَتَ اللّٰهِ الَّتِىْ فَطَرَالنَّاسَ عَلَيْهَا لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّيْنُ الْقَيِّمُ (الروم ٣٥: ٣٠)

So set thy purpose for religion as a man by nature upright — the nature (framed) by Allah — in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion. (Al-Rum 35:30)

It would, in that case, mean that the ten things are among the tenets of the Islamic faith.

It is, again, suggested that Al-fitrah denotes human nature. The above saying would, thus, shows that the ten points conform to the instinctive human behaviour as fashioned and designed by Allah. Just as it is natural for man to feel attracted to faith, virtue, cleanliness and purity, and to find infidelity, lewdness and filthiness abhorrent and repulsive, he; also, instinctively likes these ten things (provided that his natural inward impulses have not been prevented by external influences), and, as all enlightened people will agree, the faith and way of life the Prophets عليهم السلام bring with them is nothing but an authentic and disciplined elucidation of human instincts and desires.

Writes Shah Waliullah رحمة الله عليه: "The ten acts which, in fact, belong to the realm of purity and cleanliness and attributed to Sayyidina Ibrahim عليه السلام, the founder and progenitor of Millet Hanifia[1], and have, generally, been current in all the Hanafi communities. They have believed in them and observed them in daily life. For centuries they have been living and dying in compliance with these things. That is why, they are called fitrah, i.e., Nature and are the regular practices of Millet Hanifi[2]. It is

❶. Meaning a community that is committed exclusively to Allah.

❷. Same is Millet-i-Hanfia.

necessary for every community to have some definite and well-known characteristics which are so clear that it can be recognised through them, and, also, taken to task for negligence in their regard so that faithfulness and faithlessensss of the community can be determined easily. Morevoer, it is advisable that the distinguishing features are such that they are not rare, and are, also, manifestly beneficial, and the people's minds accept them unreservedly. Allah these aspects are present in these things. One should ponder over the following points in order to appreciate its meaning:

"By the growth of the hair that are peculiar to some parts of the human body the sound and wholesome nature of a cleanliness-loving man of good taste feels the same kind of revulsion and uneasiness as in the state of Hadith i.e., when some foul matter is discharged from the body. Such is the case with the hair growing in the armpit and under the navel. Hence, by removing it, a right-minded person feels a sort of relief and cheerfulness as if it is a special claim of his nature. The same is true of the nails, and the position of the beard is that it distinguishes between a grown-up man and a youth and it is the pride and ornament of men and marks the completion of their manly form and appearance, and to grow it, also, is the confirmed practice of the Messengers. It is, therefore, obligatory to grow the beard[1], and to shave it off is the characteristic of non Muslim communities, like the fire-worshippers and the Hindus. Moreover, as people of lower-rank and having a vulgar taste do not, generally, grow the beard, not to grow it is to bring oneself down to their level.

"And the distinct harm in growing the moustaches and keeping them long is that whatever is eaten or drunk comes into contact with them if these are long enough to reach the mouth and the way of nasal discharge is, also, the same. Cleanliness, therefore, demands that moustaches should not be too long and it is for that

❶. In many Traditions the command to grow the beard has been given explicitly and in the imperative mood form which the thelogistic have inferred that it is essential. But in no Tradition has its length been specified. The jurists, however, have concluded through the process of evidence and reasoning that it should be grown upto the length of a fist.

reason that one is required to keep them trimmed. The need and importance of rinsing the mouth and cleaning the nose with water after a natural evacuation and the washing of the phalanges of fingers where the grime collects is self-evident from the point of view of cleanliness and purification."[1]

In the view of some theologists, the above Tradition, further, enuciates the principle that cleanliness of the body, taking care of one's appearance and keeping away from or getting rid of anything that excites the feelings of disgust and aversion is the law of nature and the way of the Messangers عليهم السلام.

This hadith has been narrated by Abdullah bin Zubayr ﷺ who heard it from his aunt Sayyidah Ayshah رضى الله عنها, Talqq bin Habib transmitted it from him and Mus'ab bin Shaybah reported it from him. Zakaria bin Abu Za'idah was his student and he transmitted the hadith from him, saying that the hadith from him, he had forgotten the tenth characteristic but believed it might be rising the mouth.

Miswak Adds to The Value of *Namaz*

(٤٣٣/٣١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَفْضُلُ الصَّلٰوةُ الَّتِىْ يُسْتَاكُ لَهَا عَلَى الصَّلٰوةِ الَّتِىْ لَا يُسْتَاكُ لَهَا سَبْعِيْنَ ضِعْفًا .

(رواه البيهقى فى شعب الايمان)

(433/31) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "The prayer of which *miswak* is done is seventy times superior to the prayer offered without miswak." (Baihaqi)

Commnetary: In the Arabic language and idom, as we have remarked previously, the figure of seventy, like some other figures, is sued to denote excess or profusion. Here, too, it has, probably, been employed in the same sense. The above Tradition will, thus, mean that prayer which is offered after cleaning the teeth with miswak is of a much higher value than the one celebrated without it.

When a bondsman decides to present himself in the audience of the King of Kings and to glorify Him and hold communioun with Him thourgh prayer and imagines that His Glory and

❶. Hujjat.

Magnifience demands that the tongue should be washed with musk and rose water before uttering this name, but as, out of Mercy, the Lord of Lords has enjoined only the miswak, he is using it, is it not fitting that Prayer for which miswak is used with those sentiments of reverence and deep tenderness should be those sentiments of reverence and deep tenderness should be seventy times, or even more, superior to the one offered without it.

This hadith is also transmitted by Ahmad, Bazzar, Abu Ya'la, Ibn Khazimah, Hakim as mentioned in Targhib. Another hadith of the same purport is transmitted by Abdullah bin Abbas رضي الله عنه and Jabir رضي الله عنه.

WUDU

Among the instructions given by the holy Propeht ﷺ concerning cleanliness and purification there are some like those appertaining to *Istinja* cleanliness of the body and dress, and purity and impurity of water that are of general and all-time application and other which are related exclusively to prayer and can be described as its pre-requisites. The command of *wudu* belongs to the latter catagory. Says the Qur'an:

"اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ o " (المائدة ٥:٦)

When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. (Al-Ma'idah 5:6)

To be with wudu is, thus, an essential condition of this unique form of presence in the Court of the Almighty and of holding communion with Him. Whoever is not with *wudu* (i.e., is in the state of Hads) must perform ablution before offering up prayer.

No Prayer Without Wudu

(٤٣٤/٣٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُقْبَلُ صَلٰوةُ مَنْ اَحْدَثَ حَتّٰى يَتَوَضَّأَ. (رواه البخارى و مسلم)

(434/32) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever is not with wudu, his prayer shall not be accepted until he performs the *wudu*." (Bukhari and Muslim)

(٤٣٥/٣٣) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُقْبَلُ صَلٰوةٌ بِغَيْرِ طُهُوْرٍ وَلَا صَدَقَةٌ مِنْ غُلُوْلٍ (رواه مسلم)

(435/33) It is related on the authority of Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "No prayer can be accepted without purification and no *Sadaqah*[1] can be accepted which is given away from goods that are acquired illegitimately." (Muslim)

(٤٣٦/٣٤) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ وَ تَحْرِيْمُهَا التَّكْبِيْرُ وَ تَحْلِيْلُهَا التَّسْلِيْمُ .

(رواه ابو داؤد والترمذى والدارمى و رواه ابن ماجه عنه و عن ابى سعيد)

(436/34) It is narrated by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "The key to prayer is purification on (wudu), its *tahrim* (prohibition) is the *takbir* (that is, when anyone begins the prayer with *Allahu Akbar* the other permitted things are forbidden to him, like talking, eating, and drinking etc.). And its Tahlil (permission) is to end prayer with *as-salamu alaykum wa rahmatul Allah* (when all these things which he was forbidden during prayer become allowed to him).

(Abu Dawood, Tirmizi, Daarami, Ibn majah.)

(٤٣٧/٣٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الْجَنَّةِ الصَّلٰوةُ وَ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ (رواه احمد)

(437/35) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "The key to Heaven is prayer and the key of prayer is ablution." (Musnad-i-Ahmad)

Commnetary: In these two hadith, ablution has been described as the key of prayer showing that just as no one can enter a locked house without opening the lock with the key so, also, it is not possible to gain admission to prayer without wudu. All these reports denote, with a slight variation of words, that ablution is a necessary of offering prayer worthly of acceptance. Since prayer is the highest form of presence before Allah and of paying divine honours, respect and regard for it would demand that the command to take a bath and wear a good, clean dress was given for every prayer but as it would have entailed much hardship, Allah in His Infinite Kindness, has enjoined only this much that prayer should be offered in clean clothes and with wudu in which all the visible

❶. Charity

organs that have a special place in the physical structure of man and can be said to sympolise the whole of the body get washed. Moreover, hands, feet, face and head are the parts that, generally, remain uncovered, and, hence, these alone are required to be washed or rubbed lightly in *wudu*.

The bondsmen who normally experience the dullness of spirit and uneasiness that is the characteristic of the state of Hadth and the feeling of freshness and effulgence which is produced on performing the ablution know well why *wudu* has been prescribed as an essential preparation for offering prayer. But this much even we, the common people, can realise that it is a solemn act of prepartion of presenting oneself in the Court of the Supreme Being. People who perform *wudu* even with this little awareness will, Insha Allah, feel a rare joy and effulgence in it.

Method

(٤٣٨/٣٦) عَنْ عُثْمَانَ اَنَّهُ تَوَضَّأَ فَاَفْرَغَ عَلٰى يَدَيْهِ ثَلٰثاً ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلٰثاً ثُمَّ غَسَلَ يَدَهُ الْيُمْنٰى اِلَى الْمِرْفَقِ ثَلٰثاً ثُمَّ غَسَلَ يَدَهُ الْيُسْرَىٰ اِلَى الْمِرْفَقِ ثَلٰثاً ثُمَّ مَسَحَ بِرَاسِهٖ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنٰى ثَلٰثاً ثُمَّ الْيُسْرىٰ ثَلٰثاً ثُمَّ قَالَ رَائَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وُضُوْئِ هٰذا ثُمَّ قَالَ مَنْ تَوَضَّأَ وُضُوْئِ هٰذا ثُمَّ يُصَلِّيْ رَكْعَتَيْنِ لَّا يُحَدِّثُ نَفْسَهٗ فِيْهِمَا بِشَيْئٍ غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ (رواه البخارى و مسلم و اللفظ للبخارى)

(438/36) It is related by Sayyidina Uthman ﵁ that, once, he performed *wudu* in this manner that, first, he poured water over the palms of both his hands thrice, and, after it, rinsed his mouth and washed his nose by snuffing in water, and, then, blowing it out. Then, he washed his face thrice, and, after it, washed his right arm up to the elbow three times, and, then, in the same way, washed his left arm up to the elbow three times. Then, he passed his wet hand over his head and washed his right foot up to the ankle thrice, and, then, his left foot, in the same way, up to the ankle thrice. (After thus performing wudu) he remarked: "I saw the Messenger of Allah ﷺ performing wudu exactly as I have done just now, and I heard him say: 'Whoever preforms

wudu in this manner and, after it, offers two *Raka't*[1] of prayer which remains free from promptings of the self (i.e. during which he does not think of anything not related to prayer), all his previous sins are forgiven.". (Bukhari and Muslim)

Commentary: The Prophet's ﷺ method of performing *Wudu* described, or, rather, demonstrated by Sayyidina Uthman رضي الله عنه here is the most perfect way of carrying out ablution. About rinsing the mouth and cleaning the nose with water it has not been specified in it as to how many times he did that, but in some other accounts of the same event it is clearly stated that these, too, were done thrice.

It is not necessary that the two Rak'at of prayer the offering of which with due reservance and humility is mentioned in the above narrative are optional prayers but if one is fortunate enough to offer, after performing wudu as ordained by Alah, even a Fard[2] or *Sunnah*[3] prayer free from "conversation with the self', i.e., during which distracting thoughts do not crowd the mind, he will, *Insha Allah,* gain the forgiveness promised in this report.

Commentators and godly men with an evolved spiritual awareness and insight have remarked that "conversation with the self" denotes the creeping of stray thoughts into the mind to the extent that the heart gets engrossed in them. There is, nevertheless, no harm if a doubt or an outside idea crops in the mind at the time of prayer but does not absorb the devotee's attention and he tries earnestly to shut it out or to drive it away. It happens even to those who are perfect in faith.

(٣٣٩/٣٧) عَنْ اَبِىْ حَيَّةَ قَالَ رَأَيْتُ عَلِيّاً تَوَضَّأَ فَغَسَلَ كَفَّيْهِ حَتّٰى اَنْقَا هُمَا ثُمَّ مَضْمَضَ ثَلَاثاً وَ اسْتَنْشَقَ ثَلٰثاً وَ غَسَلَ وَجْهَهٗ ثَلٰثاً وَذِرَاعَيْهِ ثَلٰثاً وَ مَسَحَ بِرَاْسِهٖ مَرَّةً ثُمَّ غَسَلَ قَدَمَيْهِ اِلَى الْكَعْبَيْنِ ثُمَّ قَامَ فَاَخَذَ فَضْلَ طُهُوْرِهٖ فَشَرِبَهٗ وَهُوَ قَائِمٌ ثُمَّ قَالَ اَحْبَبْتُ اَنْ اُرِيَكُمْ كَيْفَ كَانَ طُهُوْرُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

(رواه الترمذی و النسائی)

(339/37) Abu Haiyyah narrated "I saw Sayyidina Ali رضي الله عنه. He

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❶. Prayer consists of a number of cyclic parts each ending with two prostrations. These parts are known as Raka'ah (pl. Raka't).

❷. Obligatory Prayers.

❸. The kind of prayer the Prophet offered aside of the Obligatory Prayers and desired his followers to do the same.

performed *wudu* in this manner; first, he washed the palms of his hands throughly till he had cleansed them completely; then, he rinsed his mouth thrice; then, he snuffed water in his nose thrice; then he washed his face and both arms (up to the elbows) thrice; then he passed his wet hands over the head once; and, then, he washed both the feet up to the ankles thrice. After it, he got up and drank, in the standing position, the water left in the vesse after wudu. Later, when he had completed *wudu* before us in this way, he remarked: 'I thought I would show you how the Messenger of Allah ﷺ used to perform *wudu*."

(Tirmizi and Nassai)

Commentary: As we have learnt from the afore-mentioned narratives of Sayyidina Uthman ﷺ and Sayyidna Ali ﷺ, the Prophet ﷺ, generally, washed the parts that were to be washed in wudu three times, but he did the *Masah*[1] of the head only once. It, also, sometimes, happened that he washed the organs of wudu only once or twice with the object of indicating that the ablution could be performed that way as well. In the terminology of the jurists it is called bay fawaz (i.e., to make clear or show publicly the permission or lawfulness of a thing). It is, further, possible that the Prophet ﷺ, at certain times, did so owing to the sacrcity of water. Allah knows best.

(٤٤٠/٣٨) عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ تَوَضَّأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّةً مَرَّةً لَمْ يَزِدْ عَلٰى هٰذَا . (رواه البخاری)

(440/38) It is related by Abdullah bin Abbas ﷺ, "(One day) the Messenger of Allah ﷺ performed *wudu* by washing the parts only once (and) no more." (Bukhari)

(٤٤١/٣٩) عَنْ عَبْدِ اللّٰهِ بْنِ زَيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ (رواه البخاری)

(441/39) It is related by Abdullah bin Zaid bin 'Asim ﷺ "(Once) the Messenger of Allah ﷺ performed *wudu* by washing the parts twice." (Bukhari)

Commentary: As for washing the parts only once or twice, the Prophet ﷺ did so, as explained earlier, merely to show that *wudu*

1. Act of passing wet hands over a part of the body with a view to cleaning it.

could, also, be performed like that or else his usual practice was to wash the hands, forearms and face and feet thrice, and he taught his followers to do the same. It is the better and *masnun* method of performing the ablution. The Tradition that follows elucidates the matter.

(٤٤٢/٤٠) عَنْ عَمْرِو بنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ جَاءَ اَعْرَابِیٌّ اِلَی
النَّبِیِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُ عَنِ الْوُضُوءِ فَاَرَاهُ ثَلٰثاً ثُمَّ قَالَ هٰكَذَاالْوُضُوْءُ
فَمَنْ زَادَ عَلٰى هٰذَا فَقَدْ اَسَاءَ وَ تَعَدّٰی وَ ظَلَمَ . (رواه النسائی و ابن ماجه)

(442/40) Amr bin Shu'ayb quoted his father on the authority of his grandfather that a nomad Arab came to the propeht ﷺ and asked him about ablution. He demonstrated it to him, performing each detail three times (that is, those organs that are washed) and then said, "This is how *wudu* is performed. If anyone does more than this, he has done wrong, transgressed and done wickedly." (Nasa'i, Ibn Majah)

Commentary: The Prophet ﷺ has disallowed anyone to wash any part of the body more than three times implying that it is enough to obtain cleanliness that one wash his limbs three times. If anyone increases the number then he, as it were, suggests amendment to the *Shari'ah* and shows boldness.

(٤٤٣/٤١) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ
وَاحِدَةً فَتِلْكَ وَظِيْفَةُ الْوُضُوْءِ الَّتِیْ لَا بُدَّ مِنْهَا وَمَنْ تَوَضَّأَ اِثْنَيْنِ فَلَهٗ كِفْلَانِ
وَمَنْ تَوَضَّأَ ثَلٰثاً فَذَالِكَ وُضُوْئِیْ وَوُضُوْءُ الْاَنْبِيَاءِ مِنْ قَبْلِیْ . (رواه احمد)

(443/41) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever washes the parts only once in wudu, it is the grade of wudu from which there is no escape (i.e., no *wudu* can be performed unless it is done), and whoever washes the parts twice will recieve a two fold reward (as compared to him who washed the parts one time only), and whoever washes the parts thrice (which is better and *masnun*), then it is my *wudu* and the *wudu* of the Messengers before me (i.e., my method of performing *wudu* is to wash the parts three times over and the Messenger of Allah ﷺ who were raised up earlier, also, did the same)." (Musnad Ahmad)

Commentary: The above Tradition belongs to *Musnad Ahmad.* Another report also in it says "one day the Prophet ﷺ performed *wudu* before us in which he washed the parts only once and observed that it was the *wudu* of the lowest grade without which no one's prayer could find acceptance with Allah; then, he performed wudu before us in which he washed the part two times and observed that it would fetch twice as much reward as the former kind of wudu; and, then, he performed *wudu* before us in which he washed the parts thrice and observed that it was his wudu and the wudu of the Messengers عليهم السلام who preceded him." This report has also been reproduced in *Dar Qutni, Baihaqi, Ibn Hibban and Ibn Majah.*

Sunnah And Properties

In wudu, only the four acts mentioned in the verse of *Surah Al-Maidah* we have seen earlier are obligatory, i.e., washing of the face, washing of the arms up to the elbows, passing of wet hands over the head and washing of the feet upto the ankles. Apart from these, the other things the Prophet ﷺ did or exhorted others to do are known as the *sunnah*[1] and properties of *wudu* that carry it to both inward and outward perfection. These, for instance, are washing of the face, arms and feet, not once but thrice, passing the fingers through the beard and in between each-other and the toes, moving the rings, if it is worn, round the finger so that there remains no doubt about the water getting under it, rinsing the mouth and snuffing water in the nose, passing wet hands over the external and internal parts of the ears and reciting *Bismillah* at the beginning and the *Kalima* of Affirmation at the end of wudu, and, also, the supplication at its conclusion.

(٤٤٤/٤٢) عَنْ سَعِيْدِ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وُضُوْءَ لِمَنْ لَّمْ يَذْكُرِ اسْمَ اللّٰهِ عَلَيْهِ . (رواه الترمذی و ابن ماجه)

(444/42) It is related by Sa'eed bin Zayd ﷺ that the Messenger of Allah ﷺ said: "Whoever performed *wudu* without taking the name of Allah, he performed *wudu*." (Tirmizi and Ibn Majah)

Commentary: According to the majority of legistis, *wudu* which

1. Meaning acts and observances mentioned by the practice of the Prophet

is performed hurrriedly and without taking the name of Allah will be defective and lustreless and the forbidding of a defective thing by declaring it void is a habitual mode of expression in the Traditions. We have had the occasion to discuss the point at some length in the *Kitab Al-Iman*.

In the Tradition coming immediately after it, it is distinctly stated that wudu performed without taking the name of Allah is most faulty and imperfect in its inner lusture and effectiveness, though not wholly futile.

(٤٤٥/٤٣) عَنْ اَبِيْ هُرَيْرَةَ وَابْنِ مَسْعُوْدٍ وَابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّأَ وَ ذَكَرَاسْمَ اللّٰهِ فَاِنَّهُ يُطَهِّرُ جَسَدَهُ كُلَّهُ وَمَنْ تَوَضَّأَ وَلَمْ يَذْكُرِاسْمَ اللّٰهِ لَمْ يُطَهِّرْ اِلَّا مَوْضِعَ الْوُضُوْءِ . (رواه الدار قطنى)

(445/43) It is related on the authority of Abu Hurayrah ﷺ and Ibn Masood ﷺ that the Prophet ﷺ said, "Whoever performs wudu taking the name of Allah, the *wudu* purifies his whole body, and whoever performs *wudu* and does not take the name of Allah, *wudu* purifies only the parts washed." (Dar Qutni)

Commentary: It shows that when *wudu* is performed with the name of Allah, i.e., reciting *Bismillah* or any other formula of God-remembrance, the whole body is pruified and becomes radiant, and when it is performed without it, only the parts that are washed are purified; in other words, it is a *wudu* of a very poor quality.

(٤٤٦/٤٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاهُرَيْرَةَ اِذَا تَوَضَّأْتَ فَقُلْ بِسْمِ اللّٰهِ وَالْحَمْدُلِلّٰهِ فَاِن حَفَظَتَكَ لَا تَبْرَحُ تَكْتُبُ لَكَ الْحَسَنَاتِ حَتّٰى تُحْدِثَ مِنْ ذَالِكَ الْوُضُوْءِ . (رواه الطبرانى فى الصغير)

(446/44) It is reported by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "O Abu Hurayrah, when you perform ablution say بسم الله (*Bismillah*) and الحمد لله (*Al Hamdu Lillah*). As long as you retain the wudu, your guarding angels (who record your deeds) will go on writting piety to your credit." (Tabarani).

Commnetary: This hadith tells us that as long as a person's ablution is retained the angels will write down for him pious deed

provided he had recited Bismillah and Al-Hamdulillah while performing ablution.

(٤٤٧/٤٥) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَبِسْتُمْ وَ اِذَا تَوَضَّأْتُمْ وَفَابْدَءُ و بِمَيَامِنِكُمْ . (رواه احمد و ابو داؤد)

(447/45) Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said: "When you wear a dress or perform *wudu*, begin with the organs on the right side of your body."

(Musnad Ahmad and Abu Dawood)

Commentary: It tells that when a person puts on clothes, shoes or socks he should first on the right side, and if he performs ablution, the washing of the parts should also be commenced from the right side.

(٤٤٨/٤٦) عَنْ لَقِيْطِ بْنِ صَبِرَةَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَخْبِرْنِیْ عَنِ الْوُضُوْءِ قَالَ اَسْبِغِ الْوُضُوْءَ وَ خَلِّلْ بَيْنَ الْاَصَابِعِ وَ بَالِغْ فِی الْاِ سْتِنْشَاقِ اِلَّا اَنْ تَكُوْنَ صَائِماً . (رواه ابو داؤد و الترمذی و النسائی)

(448/46) Laqeet bin Sabirah related to us that (once) he asked the Messenger of Allah ﷺ to tell him about *wudu* (i.e., particular). The Prophet ﷺ replied: "(One), perform *wudu* throughly and well (i.e., ensuring that nothing is left wanting), and, (secondly) pass the fingers in between them and the toes while washing them, and, (thirdly), claen the nostrils properly by drawing the water deep in them except when you are keeping fasting (i.e., do not draw in much water if you are fasting).

(Abu Dawood, Tirmizi and Nasai)

(٤٤٩/٤٧) عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ يَدْلُكُ اَصَابِعَ رِجْلَيْهِ بِخِنْصَرِهٖ (رواه الترمذی وابوداؤدوابن ماجه)

(449/47) Mustaurid bin Shaddad ﷺ narrated to us "I saw the Messenger of Allah ﷺ when he performed wudu he used to rub the toes (i.e., the space between them) with his little finger."

(Tirmizi, Abu Dawood and Ibn Majah)

(٤٥٠/٤٨) عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ

اَخَذَ كَفًّا مِنْ مَاءٍ فَاَدْخَلَهُ تَحْتَ حَنَكِهٖ فَخَلَّلَ بِهٖ لِحْيَتَهُ وَقَالَ هٰكَذَا اَمَرَنِىْ رَبِّىْ

(رواه ابو داؤد)

(450/48) Sayyidina Anas said that when the Messenger of Allah performed ablution, he took a handful of water and putting it under his chin made it go through hs beard, saying, "Thus did my Lord command me.' (Abu Dawood)

(٤٥١/٤٩) عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَأْسِهٖ وَاُذُنَيْهِ بَاطِنَهُمَا بِالسَّبَّاحَتَيْنِ وَ ظَاهِرَ هُمَا بِاِبْهَامَيْهِ . (رواه النسائى)

(451/49) It is related by Abdullah bin Abbas "The Messenger of Allah performed the masah of his mead (in *wudu*), and, with it, of both his ears (in such a way) that he performed the masah of the internal parts of the ears with fore-fingers, and of the external parts with both the thumbs."
(Nasai)

(٤٥٢/٥٠) عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَاَدْخَلَ اِصْبَعَيْهِ فِىْ جُحْرَىْ اُذُنَيْهِ . (رواه ابو داؤد و احمد و ابن ماجه)

(452/50) Sayyidah Ar-Rubaiyi' bint Mu'awwiz رضى الله عنها said that she saw the Prophet performing ablution and he inserted his two wet fingers in his ear-holes when wiping th ears.
(Abu Dawood, Musnad Ahmad, ibn Majah).

(٤٥٣/٥١) عَنْ اَبِىْ رَافِعٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ وُضُوْءَ الصَّلٰوةِ حَرَّكَ خَاتِمَهُ فِىْ اَصْبَعِهٖ . (رواه الدار قطنى و ابن ماجه)

(453/51) It is narrated by Abi Rafi' "When the Messenger of Allah performed *wudu*, he, also, moved his ring (to ensure that water reached the place covered by it as well)."
(Dar Qutni and Ibn Majah)

Commentary: In the forgoing ahadith the Prophet exhorted his companions to observe the etiquettes under which he himself was particular about.

Water Should Not be Spent Wastefully

(٤٥٤/٥٢) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

مَرَّبِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَاهٰذَا السَّرْفُ يَا سَعْدُ ! قَالَ اَفِي الْوُضُوْءِ سَرْفٌ؟
قَالَ وَ اِنْ كُنْتَ عَلٰى نَهْرٍ جَارٍ . (رواه احمد و ابن ماجه)

(454/52) Abdullah bin Amr bin Al-'Aas ﷺ related to us that (once) Sa'd bin Abu Waqas ﷺ was performing wudu (and he was using water wastefully in it) the Messenger of Allah ﷺ happened to pass by him. (As he saw it), he remarked, Sa'd, what extravagance is it (i.e., why are you wasting the water)?" 'Messenger of Allah ﷺ! replied Sa'd bin abi Waqas ﷺ, 'Can there be a wate of water even in wudu? "Yes", said the Propeht ﷺ, "It is wastefulness even though you are performing the ablution on the bank of a runnign stream'."

(Musnad Ahmad and Ibn Majah)

Commentary: The above tradition denotes that it is among the properties of *wudu* that water is not spent wastefully in it.

Use of Towel or Handkerchief

(٤٥٥/٥٣) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا
تَوَضَّأَ مَسَحَ وَجْهَهُ بِطَرْفِ ثَوْبِهِ . (رواه الترمذی)

(455/53) It is related on the authority of Mu'az bin Jabal ﷺ "I saw that when the Messenger of Allah ﷺ performed *wudu* he wiped his face with a corner of his dress." (Tirmizi)

Commenary: It denotes that, after performing ablution, the holy Prophet ﷺ used to wipe his face with the corner of his clothing (mantle etc.,). It is, again, quoted in *Tirmizi*, on the authority of Sayyidah Ayshah, رضی الله عنها, that a piece of cloth was kept for the Propeht ﷺ to dry up the parts after ablution. In the narratives of some of other Companions, as well, a mention is made of such a cloth or handkerchief.

Taking into account all the reports it would appear that there used to be a special piece of cloth like a handkerchief with which the Prophet wiped his face, hands, feet and other parts after wudu, and, sometimes, he, also, did that with the corner of his garment. Allah knows best.

Supplication At The End of Wudu

We have seen a hadith telling us that at the end of wudu we must recite the *Kalimah Shahadah* and make a supplication:

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ

We have also seen a hadith exhorting us to offer two *raka'at* after that. This will atone for our past sins. Let us see one more hadith in this regard.

Reciting After Ablution

(٤٥٦/٥٤) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ عِنْدَ صَلٰوةِ الْفَجْرِ حَدِّثْنِىْ بِاَرْجٰى عَمَلٍ عَمِلْتَهُ فِى الْاِسْلَامِ فَاِنِّىْ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَىَّ فِى الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلاً اَرْجٰى عِنْدِىْ اِنِّىْ لَمْ اَتَطَهَّرْ طُهُوْرًا فِىْ سَاعَةٍ مِنْ لَيْلٍ اَوْ نَهَارٍ اِلَّا وَصَلَّيْتُ بِذَالِكَ الطُّهُوْرِ مَا كُتِبَ لِىْ اَنْ اُصَلِّىَ. (رواه البخارى و مسلم)

(456/54) It is reported by Sayyidina Abu Hurayrah ﷺ that one day after the Fajr prayer the Messenger of Allah ﷺ said to Sayyidina Bilal ﷺ, "Tell me Bilal, of the action that you have done since becoming a Muslim which is most calculated to cause hope in you, for I heard the sound of your sandals in front of me in Paradise." Bilal ﷺ replied, "I have done no such action calculated in my opinion to cause hope than that I have never performed ablution at any hour of the night or day without immediately praying what was ordained for me to pray."

(Bukhari and Muslim)

Commentary: The Prophet ﷺ had heard Sayyidina Bilal's ﷺ footsteps in Paradise in his dream. Hence the question of his going to Paradise in this life does not arise. However, the fact that the Prophet ﷺ saw him in his dream in Paradise ensures that Sayyidina Bilal ﷺ will go to Paradise. In fact, he will enjoy the highest rank there.

Hence, we must offer prayer after performing ablution, even if it is the fard, sunnah, or optional prayer.

JANABAT AND ITS *GHUSL*

We have seen how a person with a sound disposition and a spiritual outlook feels a sort of gloom and uneasiness when he passes out filhty matter from his body or satisfies a cranal urge which is far removed from the celestial aspects of his personality and regards himself unwrothy of a sacred act like worship as long as he is in that state. Such a condition, which is called *Hads*, is of two kinds, or rather, it has two grades. One is *Hads Asghar* (i.e., minor impurity) for getting rid of which *wudu* is sufficient, i.e., the feeling of depression and filthiness gets removed on performing wudu. The other is *Hads Akbar* (i.e., major impurity) whose effects are much deeper and can be nullified only by *Ghusl*[1]. Defaction, urination and passing of flatus belong to the former catagoryof Hads while cohabition, menstruation and labour and childbirth offer the instances of the latter catagory.

A right-minded person considers a bath necessry for dispelling the feeling of spiritual distress and uncleanliness produced by sexual intercourse, menstraution or child-birth and does not regard himself or herself to be in a fit state to engage in religious acts, such as, prayer and God-remembrance or even to go to a sacred place like mosque unless he or she has taken a bath. This is required of man by his untainted inward impulse and the *Shari'ah* (i.e., the Islamic Canonic Law), too, has prescribed a bath in such circumstances and prohibited its followers from carrying out an act of worship or entering a mosque or any other sanctified place without *ghusl*.

When Ghusl is Obligatory

(٤٥٧/٥٥) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا

❶. Ritual washing of the whole body; a bath in common usage.

تَقْرَءُ الْحَائِضُ وَلَا الْجُنُبُ شَيْئاً مِنَ الْقُرْآنِ . (رواه الترمذی)

(457/55) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: No menstruating woman or *Junubi*[1] person should recite anything from the Qur'an." (Tirmizi)

(٤٥٨/ ٥٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجِّهُوْا هٰذِهِ الْبُيُوْتَ عَنِ الْمَسْجِدِ فَإِنِّيْ لَا أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ. (رواه ابوداؤد)

(458/56) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "Turn the direction of these houses from the mosque (i.e., shut their doors that open into the mosque and open them on the other side) for there is absolutely no justification for a menstruating woman or a *Junubi* to enter the mosque (i.e., it is strictly forbidden to them to go into it)." (Abu Dawood)

Commentary: When the Prophet's ﷺ Mosque was built at first, the doors of a large number of neighbouring houses opened in its courtyard. After some time the command came that the sanctity of the mosque demanded that woman during menses and persons who were in the condition of *Janabat* must not come into it. The Prophet ﷺ, thereupon, ordered that the doors of all the houses that opened into mosque should be closed and new door made on the other side.

Method

(٤٥٩/٥٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحْتَ كُلِّ شَعْرٍ جَنَابَةٌ فَاغْسِلُوْا الشَّعْرَ وَانْقُوا الْبَشَرَةَ. (رواه ابوداؤد والترمذی وابن ماجه)

(459/57) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The effect of *janabat* is under every hair of the body. Thus, the hair should be washed throughly in *Ghusl Janabat* (so that the parts of the body that are covered with hair are cleaned and purified), and the part of the skin which is visible (i.e., is not covered with hair) should, also, be cleansed

1. The state of uncleanliness caused by sexual discharge whether as a result of copulation or in a dream etc., is called *Janabat* while a person who is in the state is called a *Junubi*.

and purified properly." (Abu Dawood, Tirmizi and Ibn Majah)

(٤٦٠/٥٨) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فُعِلَ بِهَا كَذَا وَ كَذَا مِنَ النَّارِ ، قَالَ عَلِيٌّ فَمِنْ ثَمَّ عَادَيْتُ رَاسِيْ فَمِنْ ثَمَّ عَادَيْتُ رَاسِيْ ثَلٰثاً .

(رواه ابو داؤد و احمد و الدارمی الا انهما لم یکر رافمن ثم عادیت راسی.)

(460/58) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "Whoever left unwashed even the place equal to a hair in the *Ghusl of janabat* shall receive such-and-such punishment of Hell." The narrator, Sayyidina Ali ﷺ added "owing to this warning of the Prophet ﷺ I became an enemy of my hair i.e., made it a principle to shave it off as soon as it started growin)." According to the narrative quoted in *Abu Dawood*, Sayyidina Ali ﷺ said it thrice. (Abu Dawood)

Commentary: Both of these Traditions show that in the *Ghusl of Janabat* the whole body should be washed in such a way that nothing, not even a place equal to a hair, was left out.

Some commentators have remarked that Sayyidina Ali's ﷺ habitual course of action of having the hair of his head shaved as soon as it began to grow long in order to make it easy to take a bath signifies that it is also lawful and commendable to have a shaven head though the growing of the hair of the head is more desirable as was the custom of the sacred Prophet ﷺ and the rest of the rightly guided Companions ﷺ.

(٤٦١/٥٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَءُ فَيَغْسِلُ يَدَيْهِ ثُمَّ يُفْرِغُ بِيَمِيْنِهٖ عَلٰى شِمَالِهٖ فَيَغْسِلُ فَرْجَهٗ ثُمَّ يَتَوَضَّأُ وُضُوْءَهٗ لِلصَّلٰوةِ ثُمَّ يَاخُذُ الْمَاءَ فَيُدْخِلُ اَصَابِعَهٗ فِيْ اُصُوْلِ الشَّعْرِ حَتّٰى اِذَا رَاٰى اَنْ قَدِاسْتَبْرَاَحَفَنَ عَلٰى رَاسِهٖ ثَلٰثَ حَفَنَاتٍ ثُمَّ اَفَاضَ عَلٰى سَائِرِ جَسَدِهٖ ثُمَّ غَسَلَ رِجْلَيْهِ . (رواه البخاری و مسلم و اللفظ لمسلم)

(461/59) It is related by Sayyidah Ayshah رضی الله عنها that when the Messenger of Allah ﷺ used to take the bath of *janabat*, he, first, washed both the hands, then cleaned the private parts with the left hand and poured water over them with the right hand, and, then performed *wudu* as is done for prayer. After it, he took

water (in his hands) and made it reach the roots of the hair (of his head and beard) by moving the roots of the hair with his fingers till he was sure that the water had got to every place, and, then, poured three handfuls of water over his head. He, then, poured water all over the body, and, afterwards, washed both his feet." (Bukhari and Muslim)

(٤٦٢/٦٠) عَنْ اِبْنِ عَبَّاسٍ قَالَ حَدَّثَتْنِيْ خَالَتِيْ مَيْمُوْنَةُ قَالَتْ اَدْنَيْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُسْلَهُ مِنَ الْجَنَابَةِ فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ اَوْ ثَلَاثًا ثُمَّ اَدْخَلَ يَدَهُ فِي الْاِنَاءِ ثُمَّ اَفْرَغَ بِهٖ عَلٰى فَرْجِهٖ وَ غَسَلَهُ بِشِمَالِهٖ ثُمَّ ضَرَبَ بِشِمَالِهِ الْاَرْضَ فَدَ لَكَهَا دَلْكًا شَدِيْداً ثُمَّ تَوَضَّأَ وُضُوْئَهُ لِلصَّلٰوةِ ثُمَّ اَفْرَغَ عَلٰى رَاسِهٖ ثَلٰثَ حَفَنَاتٍ مِلْأَ كَفِّهٖ ثُمَّ غَسَلَ سَائِرَ جَسَدِهٖ ثُمَّ تَنَحّٰى عَنْ مَقَامِهٖ ذَالِكَ فَغَسَلَ رِجْلَيْهِ ثُمَّ اَتَيْتُهُ بِالْمِنْدِيْلِ فَرَدَّهُ . (رواه البخاری و مسلم و هذاالفظ مسلم)

(462/60) Abdullah bin Abbas ﷺ related his aunt (i.e., mother's sister), Sayyidah Maimoona رضی الله عنها, had told him "Once I placed the water for the Messenger of Allah ﷺ, first of all, he washed his hands twice or thrice, and, then, put his washed hand into the vessel which contained the water, and, taking water from it, poured it on his private part and washed them with the left hand. After it, he rubbed his left hand on the earth (and cleaned it properly), and, then poured water over his head thrice, and, then, washed the whole body. He, then, moved away from that place and washed his feet. Afterwards, I gave him a piece of cloth (i. e., a towel or handkerchief) but he returned it." (In another account of the same incident appearing in *Sahihain*[1], it is stated that instead of using the towel the Prophet removed the water from the body with both the hands.) (Bukhari and Muslim)

Commentary: A complete description of the manner in which the holy Prophet ﷺ took the bath of janabt is contained in the two narratives of Sayyidah Ayshah رضی الله عنها and Sayyidah Maimoona رضی الله عنها. The Prophet ﷺ began the bath with washing his hands two or three times (since the hands were going to be used for washing the whole body). After it, he cleaned the private parts with the left hand and poured water over them with the right hand, and, then, rubbed, the left hand over them with the right hand, and, then,

❶. Denoting the two compilations of Sahih Bukhari and Sahih Muslim.

rubbed, the left hand on the earth vigorously and cleansed it by the use of water. The Prophet ﷺ, then performed *wudu* (during which he rinsed the mouth thrice and drew water into the nose, and, thus, cleansed the internal parts). He, further, washed every hair of his beard by moving his wet fingers through it and making the water reach the roots of the hair, and, then, washed the hair of his head in the same way. Afterward, he washed the whole body. In the end, he withdrew from that place and washed his feet. It was, evidently, the most proper method of taking a bath. The Prophet ﷺ moved aside from the place where he was bathing to wash his feet, probably, because that place was not covered with concrete.

(٤٦٣/٦١) عَنْ يَعْلٰى قَالَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا يَغْتَسِلُ بِالْبَرَازِ فَصَعِدَالْمِنبَرَ فَحَمِدَاللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ اللّٰهَ حَيِيٌّ سَتِيْرٌ يُحِبُّ الْحَيَاءَ وَالتَّسَتُّرَ فَاِذَا اغْتَسَلَ اَحَدُكُمْ فَلْيَسْتَتِرْ . (رواه ابو داؤد و النسائى)

(463/61) It is related by Sayyidina Ya'la رضي الله عنه (Once) the Messenger of Allah ﷺ happened to see a man who was bathing (naked) in the open. (Soon afterwards, at a suitable time), the Prophet ﷺ delivered a sermon from the pulpit in which, as was his custom, he first praised Allah, and, then, said: "Allah is modest Himself and the one who covers (i.e., hides the shameful acts of the bondsmen to disclose which is against modesty) and He likes His bondsmen, also, to be modest. His command, therefore, is, and I, too, exhort you that when anyone of you takes a bath he should screen himself from the people."

(Abu Dawood and Nasai)

MUSTAHAB AND *MUSNOON GHUSL*

The situations in which a bath is enjoined by *Shari'ah* as a duty have been explained and the sayings of the Prophet ﷺ pertaining to it was discussed in the foregoing pages. Besides, there are some other occasions on which the Prophet ﷺ has exhorted his followers to take a bath but it is not obligatory and belongs to the class of *Mustahab*[1] or *Musnoon*[2].

Ghusl of Friday

(٤٦٤/٦٢) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَاءَ اَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ ... (رواه البخاری و مسلم)

(464/62) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "When anyone of you comes for a Friday (i.e., for the Friday prayer), he should take a bath (i.e., no one should come for the Friday prayer without taking a bath)".

(Bukhari and Muslim)

(٤٦٥/٦٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ اَنْ يَغْتَسِلَ فِىْ كُلِّ سَبْعَةِ اَيَّامٍ يَوْمًا يَغْسِلُ فِيْهِ رَاسَهٗ وَجَسَدَهٗ (رواه البخاری و مسلم)

(465/63) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "It is the claim on a Muslim (i.e., it is required of him) to take a bath on one of the seven days of the week (i.e., on Friday), and wash the hair of his head and his whole body throughly in it." (Bukhari and Msulim)

Commentary: In both of these reports an exhortratory command is contained concerning the Friday *ghusl*, and in another Tradition

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❶ Something that is commendable in Islam but not obligatory.

❷ Signifying an act or observance confirmed by the practice of the sacred Prophet.

quoted, again, in *Sahihain*, on the authority of Sayyidina Abu Sa'eed Khudri ؓ, the word *wajib* (meaning necessary, proper or expedient) has been preferred, but according to most commentators and theologists it does not signify *wujub* (i.e., compulsion or obligatoriness) in the strict sense of the term, but exhortation, as shown by the aforementioned narratives of Sayyidina Abdullah bin Umar ؓ and Sayyidina Abu Hurayrah ؓ.

The point has been discussed at length by Sayyidina Abdullah bin Abbas ؓ in the reply he gave to the people of Iraq who had come to see him. Ikramah ؓ the celebrated pupil of Abdullah bin Abbas ؓ, has left a detailed account of the conversation that passed between them and it is preserved in Sunnan Abu Dawood. It reads:

Some inhabitants of Iraq came to Sayyidina Ibn Abbas ؓ and asked, "Is the bath of Friday obligatory in your view?" He replied, "I think it is not obligatroy but there is a great deal of cleanliness and purification in it and a lot of good for him who takes it. And he who does not take a bath (for some reason) on that day (i.e., Friday) will not be committing a sin for it is not compulsory." (After it, Sayyidina Ibn Abbas ؓ added): "I shall tell you about the orgin of the command concerning the bath on a Friday. (The fact is that during the early days of Islam) the Muslims were poor and hardworking manual labourers. They wore rough clothes made of the hair of sheep or camel and carried loads on their back and their mosque (i.e., the Mosque of the Prophet), too, was very small. Its roof was very low and there was only one thatched shed in the whole mosque (on account of which it used to be extremely hot and stuffy in it). Thus, when on a Friday, which was a very hot day, the Prophet ﷺ came to the mosque from his apartment and the condition of the people was that they were prespiring profusely in the coarse dresses of *Suf*[1] and all these things had combined to make the atmosphere in the mosque foul and evil smelling, to the distress of everyone, he observed:

"O people! when a Friday comes you should take a bath and use a good, sweet-scented

يَاأَيُّهَا النَّاسُ اِذَا كَانَ هٰذَا الْيَوْمُ
فَاغْتَسِلُوْا وَلْيَمَسَّ اَحَدُكُمْ اَفْضَلَ

❶. Meaning short, thick hair.

oil and apply a good perfume that might be available to you'." مَايَجِدُ مِنْ دُهْنِهِ وَطِيْبِهِ

(Hazrat Ibn-I-Abbas) went on to say:

"After it, the period of poverty and starvation came to an end, by the grace of God, and He granted prosperity to the Muslims. The garments of Suf which produced the bad odour disappeared, and the hard work and drudgery ceased, and the msoque, also, no longer remained small--extensions were made in it — with the result that the disgusting smell that used to prevade the atmosphere of the mosque due to the sweating of the people became a thing of the past."

From the above it is clear that the bath of Friday was prescribed to Muslims in the earliest phase of Islam owing to the unusual circumstances explained by Sayyidina Ibn Abbas. With the change in the conditions, the grade of the command did not remain the same. There is, nevertheless, purification in the bath of Friday which is pleasing to Allah, and, now, it is *Musnoon* and *Mustahab* to take a bath on Friday.

(٤٦٦/٦٤) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَ نِعْمَتْ وَمَنِ اغْتَسَلَ فَالْغُسْلُ اَفْضَلُ .
(رواه احمد و ابو داؤد و الترمذی و النسائی و الدارمی)

(466/64) It is related by Samurah bin Jundub that the Messenger of Allah ﷺ said: "Whoever performs wudu on Friday (i.e., for Friday prayers), it is correct and adequate, and whoever takes a bath, then to take a bath is better."

(Msunad Ahmad, Abu Dawood, Tirmizi, Nasai and Daarami)

(More will be said about the Friday bath during the discussions on the Traditions apperatining to the Friday prayers).

Ghusl After Bathing The Dead Body

(٤٦٧/٦٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ . (رواه ابن ماجة و زاد احمد والترمذی و ابوداؤد "وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ")

(467/65) Sayyidina Abu Hurayrah ﷺ said that the Messenger

of Allah ﷺ said, "Anyone who has washed a dead body must bathe himself."

Only this much is found in *Ibn Majah* but *Musnad Ahmad, Tirmizi*, and *Abu Dawood* have added more: "And he who carries the dead body must perform ablution."

Commentary: The scholars suggest that this command is optional. there is a possibility that in giving bath to a dead body, he may have had drops of water over him. Another hadith in *Bayhaqi* narrated by Abdullah bin Abbas رضي الله عنه rejects the obligatory nature of this bath. Therefore, the *Ulama* generally hold that it is merely *mustahabb* to have a bath after bathing the dead. As for performing ablution before carrying the dead body, that too is optional. Perhaps it may have been suggested to enable preparedness to offer the funeral prayer.

Ghusl of *'Id*

(٤٦٨/٦٦) عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَ يَوْمَ الْاَضْحٰى . (رواه ابن ماجه)

(468/66) Abdulalh bin Abbas رضي الله عنه relates that the Messenger of Allah ﷺ used to take a bath on the days of *'Idul Fitr*[1] and *'Idul Azha*[2].

Note: To take a bath on 'Idul Fitr and *'Idul 'Azha* and to put on clean clothes and apply perfume are among the practices that have prevalent among the Muslims from the earliest days. The Muslims would, evidently, have learnt about them from the Prophet ﷺ but the proof of the authenticity of these reports is weak according to the canons laid down by the Muslim scholars. the chain of narrators of the above Tradition, too, is not wholly reliable. It goes to illustrate the truth that there are some narratives whose chain of narrators is technically defective but their subject-matter is beyond question. Thus, if the chain of narrators of a report is not of the required standard but its purport is proved to be correct by evidence and reasoning it will be deemed to be authoritative and wrothy of acceptance as a genuine and authentic Tradition.

❶ & ❷. Names of the two annual festivals of Muslims. More will be said about them later.

TAYAMMUM

Sometimes a person is suffering from some disease or infirmity due to which it may be harmful for him to take a bath or perform *wudu*. In the same way, he may, occasioanlly, find himself at a place where access cannot be had to water. If, in such circumstances, it was allowed to offer prayer without *ghusl* or ablution, people would have grown lerthargic and casual in their attitude towards purification, and, what was more, the sense of intentness and preparation in regard to the presence in the Court of the King of Kings that was felt as a result of the strict observance of the religious obligations of ghusl and wudu, and the awareness of the sanctity and sublimity of the presence generated by it would have lost its keenness.

Allah, as such, has made *Tayammum*[1] the substitute of ghusl or wudu in such conditions of constraint. Now as a person will do *tayammum* when he is unable to have a bath or perform wudu, no harmful effects of the kind indicated above will be produced in his heart or mind.

In plain words, *tayammum* means to strike the palms of both the hands lightly on clean earth, sand, clay or stone (i.e., on anything like them that are, genreally, found on the surface of earth) and to pass the palms of the hands over the face and the forearms with the intention of purification. It is not necessary that particles of dust etc., touch or get spread over the arms or face. On the contrary, care should be taken that the parts remained free from them.

Philosophy of *Tayammum*

Water is used in a bath or ablution. In conditions of contraint or

❶ Meaning pruiying before prayer with sand or dust when a person is sick or water is not availble.

inability, Allah has prescribed *tayammum* in which dust or stones are used. The wisdom of it, according to some authorities, is the entire planet inhabited by man consists of two parts, the surface of one of which is formed by water and of the other by earth. There is, thus, a close relationship between water and earth. Besides, man has been created from clay and water. Dust and sand are, further, found everywhere excepts, of course, on the sea. Again, to pass the hands over the face after touching the earth is a special sign of humbleness. Earth being the last resting place of man and everyone having to return to dust on day, *Tayammum* also, reminds us of death and the grave.

The Command

(٤٦٩/٦٧) عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ اَسْفَارِهٖ حَتّٰى اِذَا كُنَّا بِالْبَيْدَاءِ اَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِيْ فَاَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْتِمَاسِهٖ وَاَقَامَ النَّاسُ مَعَهٗ وَلَيْسُوْا عَلٰى مَاءٍ فَاَتَى النَّاسُ اِلٰى اَبِيْ بَكْرٍ فَقَالُوْا اَلَاتَرٰى اِلٰى مَا صَنَعَتْ عَائِشَةُ اَقَامَتْ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ بِالنَّاسِ مَعَهٗ وَلَيْسُوا عَلٰى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ اَبُوْبَكْرٍ وَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاضِعٌ رَأْسَهٗ عَلٰى فَخِذِيْ قَدْ نَامَ فَقَالَ حَبَسْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسَ وَلَيْسُوا عَلٰى مَاءً وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ فَعَاتَبَنِيْ اَبُوْبَكْرٍ وَقَالَ مَاشَاءَ اللّٰهُ اَنْ يَقُوْلَ وَجَعَلَ يَطْعَنُنِيْ بِيَدِهٖ فِيْ خَاصِرَتِيْ فَلَا يَمْنَعُنِيْ مِنَ التَّحَرُّكِ اِلَّا مَكَانَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى فَخِذِيْ فَنَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَصْبَحَ عَلٰى غَيْرِ مَاءٍ فَاَنْزَلَ اللّٰهُ عَزَّوَجَلَّ اٰيَةَ التَّيَمُّمِ فَتَيَمَّمُوْا فَقَالَ اُسَيْدُبْنُ الْحُضَيْرِ وَهُوَ اَحَدُ النُّقَبَاءِ مَاهِيَ بِاَوَّلِ بَرَكَتِكُمْ يَا اٰلَ اَبِيْ بَكْرٍ فَقَالَتْ عَائِشَةُ فَبَعَثْنَا الْبَعِيْرَالَّذِيْ كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهٗ.

(رواه البخاری و المسلم و اللفظ لمسلم)

(469/67) It is related by Sayyidah Ayshah رضی الله عنها: "We went out with the Messenger of Allah ﷺ on one of his journeys (according to scholarly investigation it was in connection with the Battle of *Zaat-ut-Riqa'a*) till we reached *Al-Baida* or *Zaat-ul-Jaish* (both of these places lies between Madinah and

Khaybar) where my necklace (which was really not mine but my elder sister Asma's from whom I had borrowed it) broke and fell down (and was lost). I informed the Prophet ﷺ (upon which) he halted there to have it searched for and the people who were accompanying him, also, made the halt. There being no supply of water at that place people went to (my father) Abu Bakr ؓ and said: 'Don't you see what your daughter (Ayshah رضی الله عنها) has done? She has forced the Prophet ﷺ and all the other people (by losing her necklace) to stop at this place though there is no water over here nor with the army; Abu Bakr ؓ, thereupon, came to me while the Prophet ﷺ was asleep and his head was resting on my thigh and said: 'You have made Allah's Messenger ﷺ and his Companions ؓ stop at a place where no water is to be found and they don't hav a stock of it with them either.' My father rebuked me severely and said everything that Allah willed and (in anger) he, also, jabbed me in the ribs but I did not wince as the Prophet ﷺ was resting (his head) on my thigh (for fear that he might be distrubed in his sleep). So, the Propeht ﷺ slept on till he woke up in the morning at a place and in the cirumstances that no water was available, and, at that time, Allah revealed the verse of Tayammum upon which everyone performed the tayammum (and prayer was offered after it). Usayd bin Hudayr (who was among the Ansars who had taken the vow of allegiance at the Porphet's ﷺ hand before Migration), thereupon, exclaimed: 'O People of Abu Bakr ؓ! The command of tayammum is not the first blessing of yours. (Many other blessings have been conferred because of you).' Afterwards, as the camel on which I rode was made to rise, the necklce was found under it." (Bukhari and Muslim)

Commentary: The verse of tayammum Sayyidina Ayshah رضی الله عنها has spoken of here, perhaps, denotes the following verse of *Surah-An-Nisa:*

وَاِنْ كُنْتُمْ مَرْضٰى اَوْ عَلٰى سَفَرٍ اَوْ
جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ
لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً
فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا

And if ye are sick (and the use of water is harmful for you) or on a journey, or anyone of you cometh from the closet, or ye have had contact with your wives, and ye find not water, then go to clean, high ground

بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا . (النساء . ٤:٤٣)

and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may be grateful. (Al-Nisaa 4:43)

The same thing has been said, with a slight variation of words, in the second section of *Surah Al-Maidah* and some authorities hold that it was this verse that was revealed on that occasion. But a majority of the commentators assert that the aformentioned verse of *Surah Al-Nisa* was revealed earlier than that of *Surah Al-Maidah.*

(٤٧٠/٦٨) عَنْ عَمَّارٍ قَالَ جَاءَ رَجُلٌ اِلٰى عُمَرَ بْنِ الْخَطَّاب فَقَالَ اِنِّىْ اَجْنَبْتُ فَلَمْ اُصِبِ الْمَاءَ فَقَالَ عَمَّارٌ لِعُمَرَ اَمَاتَذْكُرُ اَنَّا كُنَّا فِىْ سَفَرٍ اَنَا وَاَنْتَ فَاَمَّا اَنْتَ فَلَمْ تُصَلِّ وَاَمَّا اَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ فَذَكَرْتُ ذَالِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّمَا يَكْفِيْكَ هٰذَا فَضَرَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَفَّيْهِ الْاَرْضَ وَنَفَخَ فِيْهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهٗ وَكَفَّيْهِ . (رواه البخارى و مسلم نحوه)

(470/68) It is related by Ammar bin Yasir ﷺ that a man came to Umar ﷺ and said: " I am in the state of *Janabat* and no water is available. (What am I to do then)?" Upon it Ammar said (to Sayyidina Umar ﷺ) "Do you not remember that once you and I were together on a journey (and it had become necessary for both of us to take a bath). You did not pray in that condition but I rolled on the ground (and offered prayer), thinking that like a bath, the taymmum of *Janabat*, too, was of the whole body. When we returned from the journey I told about it to the Prophet ﷺ, and he said: '(It was not, at all, necessary to roll on the gorund). For you it would have been sufficient if you did like this.' On saying it, the Prophet ﷺ stroked lightly the earth with his hands, and, then, blew off the dust and passed his hands over his face and forearms." (Bukhari and Muslim)

Commentary: Commnetators have offered various explanations for Sayyidina Umar's ﷺ not offering the prayer on that occasion. The most reasonable of these, however, is that, probably, he was waiting for water to be found and had some hope that it would be found. That is why, he did not think it proper to offer prayer by

performing *tayammum.*

As for Sayyidna Ammar ﷺ, he did not know till then that the method of *tayammum* which was performed in the place of the bath of *janabat* was the same as that of *tayammum* that was done in the place of *wudu.* He, therefore, exercised his own judgement and rolled on the ground. But when he related it to the Prophet ﷺ, he corrected him and explained that the two *tayammums* were performed in an indentical way and there was no difference in the manner of doing them.

We, moreover, learn from Sayyidina Ammar's ﷺ narrative that it is not necessaary for the dust to touch the face or hands in tayammum. On the contrary, if the dust clung to the hands as a result of stroking the earth it should better be blown out.

(٤٧١/٦٩) عَنْ اَبِیْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّعِيْدَ الطَّيِّبَ وُضُوْءُ الْمُسْلِمِ وَاِنْ لَّمْ يَجِدِ الْمَاءَ عَشْرَ سِنِيْنَ فَاِذَا وَجَدَالْمَاءَ فَلْيُمَسَّهُ بَشَرَهٗ فَاِنَّ ذَالِکَ خَيْرٌ . (رواه احمد و الترمذی و ابو داؤد)

(471/69) It is related by Abu Zarr Ghiffari ﷺ that the Messenger of Allah ﷺ said: "Clean earth is the means of purification for a Muslim if water is not available even for ten years. When he finds water he should pour it over the body, i.e., perform *wudu* or bathe himself with it for there is much good in it." (Musnad Ahmad, Tirmizi and Abu Dawood)

Note: Almost all the legist-doctors are agreed that if a person who is obliged to take a bath performs *tayammum* owing to sickness or non-availabily of water, it will be binding upon him to bathe himself when the excuse of illness ends or water is found.

(٤٧٢/٧٠) عَنْ اَبِیْ سَعِيْدِ الْخُدْرِیّ قَالَ خَرَجَ رَجُلَا نِ فِیْ سَفَرٍ فَحَضَرَتِ الصَّلٰوةُ وَلَيْسَ مَعَهُمَا مَاءٌ فَتَيَمَّمَا صَعِيْدًا طَيِّباً فَصَلَّيَا ثُمَّ وَجَدَاالْمَاءَ فِیْ الْوَقْتِ فَاَعَادَ اَحَدُ هُمَا الصَّلٰوةَ بِوُضُوْءٍ وَلَمْ يُعِدِ الْاٰ خَرُثُمَّ اَتَيَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَا ذَالِکَ فَقَالَ لِلَّذِیْ لَمْ يُعِدِ اَصَبْتَ السُّنَّةَ وَاَجْزَأَتْکَ صَلٰوتُکَ وَقَالَ لِلَّذِیْ تَوَضَّأَ وَ اَعَادَلَکَ الْاَجْرُ مَرَّتَيْنِ.(رواه ابو داؤد والدارمی)

(472/70) Abu Sa'eed Khudri ﷺ narrated to us that two

Companions ﷺ went on a journey. It so happened that the time for prayer came and they were without water. So, they both offered prayer by doing *tayammum* with clean earth but water was found before the time of prayer had elasped. Upon it, one of them offered prayer again after performing *wudu* while the other did not offer prayer for the second time. Afterwards when they returned and went to the Prophet ﷺ, they related the incident to him. The Prophet ﷺ told Companions ﷺ who had not offered prayer again: "You did the right thing and the prayer you had offered by doing *tayammum* will suffice for you.[1]" And to the Companion ﷺ who had offered prayer once again by performing *wudu*, Prophet ﷺ said: "You will get a double reward (because the prayer you offered for the second time became a superegatory prayer). Allah does not allow a good deed to be wasted." (Abu Dawood and Daarami)

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❶. According to the Shari'at it is enough to offer prayer by doing tayammum on an occasion like that. To offer it again if water is found in time is unnecessaary.

كتاب الصلوٰة

KITABUS SALAH

(THE BOOK OF PRAYERS)

اَللّٰهُ اَكْبَرُ

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ
وَلَا اِلٰهَ غَيْرُكَ

رَبِّ اجْعَلْنِى مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِى رَبَّنَا وَتَقَبَّلْ دُعَآءِ رَبَّنَا اغْفِرْلِى وَلِوَالِدَىَّ
وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابِ o

اٰمِيْن يَا اَرْحَمَ الرَّاحِمِيْنَ!

PRE-EMINENCE OF *SALAH*

The primary and most natural requirement of believing in what the Divine Mesengers عليهم السلام have taught about the Being and Attributes and Unity and Sublimity of Allah is that the bondsman seek His good pleasure by making a whole-hearted expression of love, loyalty and humbleness and obtain joy and effulgence for his soul through His remembrance. This, in sum, is the meaning and purpose of *salah*[1], and undoubtedly, it is the most perfect means to the realisation of this end and object. Hence, the first command, after the acknowledgement of faith, in the teachings of all the Prophets عليهم السلام and in every Divine law is that of prayer, and in the last of the *Shari'ah*[2] (i.e., the Shari'ah brought by the Prophet Muhammad ﷺ more emphasis is laid upon it than upon any other mode of worship, and its essential requisites, rules and properties and divisions and components, as also the things that nullify it or make it void, have been described in the greatest detail.

Says Shah Waliullah رحمة الله عليه in *Hujjat*,

اعلم ان الصّلوة اعظم العبادات شأناً وا وضحها برهاناً واشهرها فی النّاس و انفعها فی النفس ولذالک اعتنی الشارع ببیان فضلها و تعیین اوقاتها و شروطها وارکانها وادابها ورخصها ونوافلها اعتناء عظیما لم یفعل سائر انواع الطاعات وجعلها من اعظم شعائرالدین. (ص١٨٦)

"By its grandeur and conformability with human nature and intellect prayer occupies a place of special eminence among all the forms of worship and it is most popular and widely celebrated among those who believe in Allah and perform religious service. It is highly efficacious for purification and

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❶. Signifying regular worship in Islam, prayer. Generally the word prayer is used for it.

❷. Meaning the Canonic Laws

disciplining of the self. The *Shari'ah* has, thus taken such care to set forth its hours, essential factors, stipulations and properties as it has not done for any other kind of worship and prayer has been declared to be the foremost observance and mark of faith because of these distinctive qualities."[1]

In the same book, Shah Waliullah رحمة الله عليه observes:

"واصل الصّلٰوة ثلٰثة اشياء ان يخضع القلب عند ملاحظة جلال اللّٰه و عظمته ويعبراللسان عن تلک العظمة و ذالک الخضوع بافصح عبارة وان يودّب الجوارح حسب ذالک الخضوع."

"The basic constituents of prayer are three: (i) humility of heart (spirit) consequet on the feeling of the presence of the Majesty and Magnificence of the Lord: (ii) Employment of all the other external organs, also, for the affirmation of the Glory and Greatness of Allah and the bondsman's servility and submission."

And, again:

"اما الصّلٰوة فهى المعجون المركب من الفكر المصروف تلقاء عظمةالله ... ومن الادعية المبينة اخلاص عمله لله و توجيهه وجهه تلقاء اللّٰه وقصر الا ستعانة فى الله ومن افعال تعظيمية كاالسجود والركوع يصيركل واحد عضد الاخرومكمله والمنبه عليه."

"The reality of prayer is made up of three things: (i) calling to the mind and reflecting upon the Majesty of Allah; (ii) Some prayers and invocations signifying that the submission of the bondsman and all his deeds and actions are solely for Allah, and he has turned his face, once for all, towards Him, and it is His help alone that he seeks in his needs; (iii) A few reverential postures like those of *ruku*[2] and *sajdah*[3]. Each of these three things supplements the others and serves as exhortation to them."

Shah Waliullah رحمة الله عليه concludes the discussion on prayer with these words:

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1. *Hujjat*, p. 186
2. Bowing low.
3. Bending forward in adoration with the forehead placed on the ground.

والصَّلٰوة معراج المومنين معدة للتجليات الاخروية ... وسبب عظيم لمحبة الله و رحمته ... واذا تمكنت من العبد اضمحل فى نورالله وكفرت عنه خطاياه ... ولا شيئ انفع من سوء المعرفة منها اذا فعلت افعالها واقوالها على حضور القلب والنية الصالحة ... واذا جعلت رسما مشهورًا نفعت من غوائل الرسوم نفعا بينا و صارت شعارا للمسلم يتميزبه من الكافر ... ولا شيئ فى تمرين النفس على انقياد الطبيعة للعقل و جريانها فى حكمه مثل الصلٰوة .. ص٧٢، ٧٣ جلد (١)

"The special characteristics of prayer are: (i) It is the ascension of the Believers and a special means to the cultivation of worthiness for an uninterrupted view of the lustres of Allah with which the faithful Believers will be favoured in the Hereafter; (ii) It enables a man to gain the Love and Benevolence of Allah: (iii) When the bondsman attains the reality of prayer he is purified of sins by getting drowned in the waves of the affulgence of Allah (in the same way as a soiled and dirty article is cleansed when it falls into the waves of a river or iron is made pure by casting it into the furnace); (iv) Prayer offered with devotion of the heart and purity of intention is most effective for overcoming negligence and dispelling unwholesome ideas and doubt and misgivings: (v) When prayer was made the regular practice of the *Ummah*, it, apart from other things, afford it protection against polytheistic and sinful practices and became a religious symbol of the Muslims by which they could easily be identified from the apostates; and (vi) the sturcture of prayer is the aptest way to subordinate one's inward impulses to the guidance of the intellect."[1]

Shah Waliullah رحمة الله عليه has drawn the above conclusions from the Traditions of the sacred Prophet ﷺ, and he has, also, indicated their sources but we have ommited the references as the full reports of these sayings are going to be discussed later.

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❶. Ibid. Vol.I PP 72.73

Omission of Prayers is Inimical To Faith And An Act of Apostasy

(٤٧٣/١) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْعَبْدِ وَ بَيْنَ الْكُفْرِ تَرْكُ الصَّلٰوة .. (رواه مسلم)

(473/1) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Between a bondsman and disbelief there is only the giving up of prayer. (Muslim)

Commentary: It shows that prayer is such a fundamental tenet of Islam and is so closely related to the reality of faith that, on leaving it out, a bondsman, one would say, ceases to be a Believer.

(٤٧٤/٢) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَهْدُ الَّذِىْ بَيْنَنَا وَ بَيْنَهُمْ تَرْكُ الصَّلٰوة فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ .

(رواه احمد والترمذى والنسائى وابن ماجه)

(474/2) It is realted by Abu Buraidah ﷺ that the Messenger of Allah ﷺ said: "The convenant between me and these people is that of prayer (i.e., I take the pledge of prayer from everyone who accetps Islam which is a special sign and a basic requirement of faith). Thus, whoever gives it up, turns aside (so to speak), from the course of Islam and takes to disbelief."

(Ibn-i-Maja)

(٤٧٥/٣) عَنْ اَبِىْ الدَّرْدَاءِ قَالَ اَوْصَانِىْ خَلِيْلِىْ اَنْ لَاتُشْرِكَ بِاللّٰهِ شَيْأً وَّاِنْ قُطِّعْتَ وَحُرِّ قْتَ وَلَا تَتْرُكَ صَلٰوةً مَّكْتُوْبَةً مُتَعَمِّداً فَمَنْ تَرَكَهَا مُتَعَمِّدًافَقَدْ بَرِئَتْ مِنْهُ الذِّمَةُ وَلَا تَشْرَبِ الْخَمْرَ فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ . (رواه ابن ماجه)

(475/3) Abu Darda ﷺ "My friend and beloved (peace and blessing of Allah be upon him) has exhorted me (in these terms): 'Do not associate anyone with Allah even if you are cut into pieces and roasted on fire, and beware, never omit prayer intentionally for whoever, willingly and knowledge, omits prayer for him the responsibility that rests with Allah regarding His truthful and believing bondsmen comes to an end, and, (also) take care not to drink (wine) that all for it is the key to every evil (thing or act)'. (Ibn Majah)

Commentary: Just as the subjects have some claims on the

government under which they live and they are deemed to be entitled to them unless they are guilty of a grave crime like treason, Allah, too, by His grace, has taken upon Himself the responsibility of bestowing some unique rewards and favours upon all the Believers and followers of Islam which will be made evident in the Hereafter.

In this Tradition the Prophet ﷺ has stressed that deliberate and wilful neglect of prayer is not merely a sin, like any other sin, but an act of open defiance after which a person stops being wrothy of Divine Mercy and Benevolence.

A similar Tradition has, also, been quoted in some compilations, on the authority of Ubaidah bin Samit رضي الله عنه, the concluding words of which in respect of the habitual defaulter of prayer are:

فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ خَرَجَ مِنَ الْمِلَّةِ .

"Whoever intentionally neglects prayer goes out of my fold."[1]

In the above sayings deliberate omission of prayer has been characterised as infidelity and egress from the Muslim *Millah* because prayer is such a distinctive sign of faith and exclusive practice of Islam that to give it up wilfully would imply, as a matter of course, that one had served one's bond of loyalty with Allah's hand the Prophet ﷺ, and ceased to be a Muslim. Particularly, since during the glorious days of the Messenger ﷺ it was beyond imagination that anyone who was a Believer and a Muslim could be a habitual defaulter of prayer if a person did not offer prayer, it was taken for granted, on the whole, that he was not a Muslim. In our view, the remark of the celebrated *Taba'ee*[2], Abdullah bin Shafiq, about the Companions رضي الله عنهم that:

"They did not consider the persistent neglect of any act except prayer to be amounting to aspostasy."

كَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرَوْنَ شَيْأً مِنَ الْاَعْمَالِ تَرْكَهُ كُفْراً غَيْرَ الصَّلٰوة

Shows that while the holy Companions رضي الله عنهم believed the disregard and neglect of the other tenets like *zakah* (regular

1. At-Taghreeb wat-Tarheeb (Adopted from Tabarani)
2. Meaning a "successor" of the Companions

charity), fasting, *Hajj* (pilgrimage to Makkah), and *Jihad* (Holy War), and, in the same way, of the commands and injunctions concerning social conduct and monetary dealings as merely sinful, they held the omission of prayer to be a proof of the repudiation of the Islamic faith and severance of ties with the Muslim Millah. But Allah knows best.

Some jurists like Imam Ahmad bin Hanbal have inferred from these narratives that a person becomes an infidel and an aspostate and forfeits his title to Islam when he habitually leaves out prayer to the extent that if he dies in that state his funeral service will not be performed and he will not be allowed to be buried in a Muslim graveyard. In other words, deliberate neglect of prayer by a Muslim is identical to prostrating oneself before an idol or the crucifix or offending the honour and dignity of Allah and the Prophet ﷺ no matter whether he formally changes his creed or not. But many theologists say that though deliberate omission of prayer is a paganish act for which there is no place in Islam, if a person does not offer prayer only due to neglience but has not rejected it in his heart and is not guilty of defiance in his creed then, in spite of the fact that he is deserving of severest chastisement both in this world and the next, his connection with Islam and the Muslim *Millah* will not stand terminated and the law laid down for an apostate will not apply to him. In their opinion if the intentional disregard of prayer has been denounced as apostasy in these sayings it is simply to show that it is a paganish act and this mode of expression has been preferred to emphasise the gravity of the offence in the same way as a harmful food or medicine is, often, described as poison.

(٤٧٦/٤) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ ذَكَرَاَمْرَالصَّلٰوةِ يَوْمًا فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُوْراً وَ بُرْهَاناً وَ نَجَاةً يَوْمَ الْقِيٰمَةِ وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُوْراً وَلَا بُرْهَاناً وَلَا نَجَاةً وَكَانَ يَوْمَ الْقِيٰمَةِ مَعَ قَارُوْنَ وَ فِرْعَوْنَ وَ هَامَانَ وَ اُبَيِّ بْنِ خَلْفٍ .

(رواه احمد والدارمی و البیهقی فی شعب الایمان)

(476/4) Abdullah bin 'Amr bin Al-'Aas رضي الله عنه has said that the Prophet ﷺ mentioned prayer one day and said, "If anyone keeps to it, it will be a light, evidence and salvation for him on

the Day of Resurrection; but if anyone does not keep to it, it will not be for him light, evidence or salvation, and on the Day of Resurrection he will be with Qarun, Fir'awn, Haman and Ubayy bin Khalaf." (Ahmad, Darami, Bayhaqi)

Commentary: Neglect of prayer is that grave crime which will make the neglector liable to admittance to Hell where such great rebles as Fir'awn, Haman, Qarun and Ubayy bin Khalaf will be consigned. However, all those who are sent to hell will not suffer similar punishment just as all prisoners will not face the same punishment in the prison. The Qur'an says:

"Layer upon layer of darknes[1]. ظلمات بعضها فوق بعض

Obligation of The Five Daily Prayers And The Promise of Forgiveness

(٤٧٧/٥) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ اِفْتَرَضَهُنَّ اللّٰهُ تَعَالٰى مَنْ اَحْسَنَ وُضُوْءَ هُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ كَانَ لَهُ عَلَى اللّٰهِ عَهْدٌ اَنْ يَّغْفِرَلَهُ وَمَنْ لَّمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللّٰهِ عَهْدٌ اِنْ شَاءَ غَفَرَلَهُ وَاِنْ شَاءَ عَذَّبَهُ . (رواه احمد و ابو داؤد)

(477/5) It isrelated by Ubaidah bin Samit ﷺ that the Messenger of Allah ﷺ said: "Allah has prescribed five prayers, whoever performs *wudu* properly for them and offers them up at the right time and carries out *ruku* and *sujood*[2] as they ought to be and offers them with the feeling of deep reverence, for him it is the firm promise of Allah that He will forgive him (his sins), and whoever does not do so, for him there is no promise of Allah. He will forgive or punish him as He likes."

(Musnad Ahmad and Abu Dawood)

Commentary: It shows that a believing person who takes care to offer prayer in a fitting manner will, in the first instance, do his best not to violate a God-given law and should he ever fall into error and commit a sin he will be granted the good fortune to repent earnestly for his misdeeds and seek the forgiveness of Allah

❶ An-Nur. 24:40
❷ Plural of Sajda

as the common experience is — owing to the propitiousness of prayer. Apart from it, prayer will act towards the atonement of his sins. It is a propitiatory and purificatory worship of such a high order as to arouse the envy of the angels. Forgiveness is, thus, assured for those who habitually offer prayer with devotion and humility and with a due regard for rules and proprities. As for those who neglect prayer, in spite of claiming to be Muslims, the Almighty will decide about them as He please. He may punish or prardon them. In any case, they are in grave peril and there is no assurance of forgiveness for them.

Source of Forgiveness And Purification

(٤٧٨/٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَئَيْتُمْ لَوْ اَنَّ نَهْراً بِبَابِ اَحَدِكُمْ يَغْتَسِلُ فِيْهِ كُلَّ يَوْمٍ خَمْساً هَلْ يَبْقٰى مِنْ دَرَنِهٖ شَيْئٌ قَالُوا لَايَبْقٰى مِنْ دَرَنِهٖ شَيْئٌ قَالَ فَذَالِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللّٰهُ بِهِنَّ الْخَطَايَا (رواه البخارى و مسلم)

(478/6) It is related on the authority of Abu Hurayrah ﷺ that, one day, the Messenger of Allah ﷺ said to his companions: "Tell me, if a stream flows at the door of anyone of you and he takes a dip in it five times a day, will any grime be left on his body." "No Messenger of Allah ﷺ!," The Companions ﷺ replied. "No grime will be left." The Prophet, thereupon, remarked: "It is the same with the five daily prayers. Allah removes sins and impurities through them." (Bukhari and Muslim)

Commentary: When a truthful Believer, mentally and spiritually aware of the reality of prayer occupies himself with it, his soul so to speak, dives deep into the ocean of Divine Power and Majesty, and just as a drity garment is washed clean when it is dipped into the waves of the river, the rays of Divine Glory washes away all his filthiness, and if it is repeated five times a day, not a trace of dirt or impurity will be left on him.

(٤٧٩/٧) عَنْ اَبِىْ ذَرٍّ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ زَمَنَ الشِّتَاءِ وَالْوَرَقُ يَتَهَافَتُ فَاَخَذَ بِغُصْنَيْنِ مِنْ شَجَرَةٍ قَالَ فَجَعَلَ ذَالِكَ الْوَرَقُ يَتَهَافَتُ .

قَالَ فَقَالَ يَا اَبَا ذَرٍّ قُلْتُ لَبَّيْكَ يَارَسُوْلَ اللّٰهِ قَالَ اِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّى الصَّلٰوةَ يُرِيْدُبِهَا وَجْهَ اللّٰهِ تَتَهَافَتُ عَنْهُ ذُنُوْبُهُ كَمَا تَهَافَتُ هٰذَاالْوَرَقُ عَنْ هٰذِهِ الشَّجَرَةِ (رواه احمد)

(479/7) Abu Zarr ﷺ narrated "Once during the cold weather the Messenger of Allah ﷺ went out and the leaves of the trees were falling (as it was the autumn). The Prophet ﷺ caught hold of two brances of a tree (and shook them) and its leaves began to fall suddenly. Addressing me, he said, 'Abu Zarr ﷺ'. 'I am here, O Messenger of Allah ', I replied. When a person offers prayer solely for the sake of Allah,' said the Prophet, 'his sins fall away like these leaves.' (Musnad Ahmad)

Commnetary: Just as the leaves are dried by the rays of the sun and winds, so too the sins and lapses of anyone who prays five times a day are dried up by the rays of Divine light and mercy of Allah.

(٤٨٠/٨) عَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ اِمْرَءٍ مُسْلِمٍ تَحْضُرُهُ صَلٰوةٌ مَكْتُوْبَةٌ فَيُحْسِنُ وُضُوْءَ هَا وَخُشُوْعَهَا وَرُكُوْعَهَا اِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوْبِ مَالَمْ يُوْتِ كَبِيْرَةً وَذَالِكَ الدَّهْرَ كُلَّهُ (رواه مسلم)

(480/8) It is related by Uthman ﷺ that the Messenger of Allah ﷺ said: "A Muslim who performs wudu properly for a fard prayer when the time for it comes, and, then, offers it with humbleness and with good ruku and sujood, that prayer will become an atonement for his previous sins unless he has been guilty of a major transgression, and this propitiousness of prayer will reach him forever. (Muslim)

Commentary: It shows that prayer can become an atonement for previous sins and remove the impurity of earlier misdeeds only when a person has not committed a grievous sins. The unholy effects of a major transgression are so great that sincere repetance alone removes them. Allah, however, can wipe them out even without a, cause or reason. There is no one to check or restrain Him, indeed.

The Promise of Forgiveness And Paradise

(٤٨١/٩) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوْءَهُ ثُمَّ يَقُوْمُ فَيُصَلِّيْ رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهٖ وَوَجْهِهٖ اِلَّا وَجَبَتْ لَهُ الْجَنَّةُ — (رواه مسلم)

(481/9) It is related by Uqbah bin 'Aamir ﷺ that the Messenger of Allah ﷺ siad: "Paradise shall be granted (as of right) to the Muslim bondsman who performs *Wudu* throughly, and, then, stands up before Allah and offers two rak'ats of prayer with single-minded devotion." (Muslim)

Commentray: It tells that even if two *Rak'ats* are offered earnestly and attentively and care is, also, taken to perform the ablution for the prayer according the method prescribed by the sacred Prophet ﷺ, their value is so high in the Judgement of Allah that the devotee who is fortunate enough to do so shall be admitted to Heaven.

(٤٨٢/١٠) عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى سَجْدَتَيْنِ لَا يَسْهُوْ فِيْهِمَا غَفَرَاللّٰهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ .
(رواه احمد)

(482/10) It is related by Zayd bin Khalid Juhani ﷺ that the Messenger of Allah ﷺ said: "The bondsman who offers two rak'ats of prayer in such a way that there is not a trace of negligence in it, Allah will forgive all his previous sins in return for them." (Musnad Ahmad)

Commentary: The comments on the forgoing hadith apply here too, A SAD COMMENTARY It is very sad that in spite of these clear sayings of the Holy Prophet ﷺ a large number of Muslims neglect prayer and deprive themselves of its blessings.

وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝ (النحل ١٦:١١٨)

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❶. Literally, obligatory. Here is denotes the five daily prayers which are no to be missed on any account

Most Pleasing Deed

(٤٨٣/١١) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَیُّ الْاَعْمَالِ اَحَبُّ اِلَى اللّٰهِ قَالَ الصَّلٰوةُ لِوَقْتِهَا قُلْتُ ثُمَّ اَیُّ قَالَ بِرُّالْوَالِدَيْنِ قُلْتُ ثُمَّ اَیُّ قَالَ الْجِهَادُ فِیْ سَبِيْلِ اللّٰهِ . (رواه البخاری و مسلم)

(483/11) Abdullah bin Mas'ud ﷺ related to us that he once asked the Holy Prophet ﷺ which act, among all religious duties, was most Pleasing to Allah . The Prophet ﷺ said: 'To offer prayer at the right time'. I , then, asked: 'Which act is most pleasing (to Him) after it?' To serve one's parents', replied the Prophet ﷺ. I, again, asked: "Which act is most pleasing (to Him) after it?" To do *Jihad* in the path of Allah,' came the reply." (Bukhari and Muslim)

Commentary: The Prophet ﷺ has said here that prayer is more dear to Allah than even serving parents and engaging in jihad. Indeed, such is the station of *As-salah.* I have writtten a detailed account about this in my booklet, *Haqiqat-e-Namaz* (Urdu).

HOURS OF SALAT

The lofty aims, ideals and advantages associated with *as-salah* and the unique joy and satisfaction the fortunate bondsmen of Allah derive from it would require that it was enjoined upon them as an obligatroy duty to devote most of the hours of the day and night, if not the whole lifetime, to its performance. But since Allah, in His Infinite Wisdom, has assigned many other duties too, to mankind, only five daily prayers have been prescribed and their hours have been determined so judiciously that the objects of prayer are fulfilled and the other obligations, also, do not suffer from negligence.

The *Fajr*[1] prayer is enjoined on waking up in the morning (i. e., after dawn and before the rising of the sun) so that the day should begin with presence in the celestial Court of the Almighty and the renewal of the convenant of sumission and surrender. There is, then, no prayer till noon (i.e., till the declining of the sun) in order that people attend to their worldly tasks and other responsibilities during the long stretch of time. After the interval of half-a-day, the prayer of *Zuhr*[2] is to be offered, and it, too, with the option that one can do it at the beginning of the specified time or an hour or so later according to the circumstances. Anyhow it is necesary that the *Zuhr* prayer offered after this extended gap so that the period of negligence or absence from the Divine Court should not be longer. Again, the *Asr*[3] prayer is to be offered when the evening begins to set in so that believing men and women present themselves in the Court of Almighty Allah and offer adoring prayer to Him at a time when people, generally, lay aside the day's work and take to relaxation and entertainment. When the day is done and the sun has

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❶. The early morning prayer

❷. The early afternoon prayer

❸. The later afternoon prayer

set the *Maghrib*[1] prayer is performed in order that we, again, adore and pay homage to Allah and renew the convenant of servility at the end of the day and the beginning of the night. After it, the Prayer of *Isha*[2] is enjoined so that it is the last act of our daily life and we go to sleep after establishing the contact of humility and renewing the compact of faith and bondage with our Master.

Sufficient latitude has, further, been given for our convenience in the hours of the five obligaory prayers. We can offer them at the beginning or the middle of the spicified time or towards the end of it.

As a little thought on this arrangement will show, the intervals between the prayers from *Zuhr* to *Isha*, are so brief that a faithful Believer who is aware of the worth and importance of prayer and has experienced the felicity and blessedness that goes along with it is obliged to wait anxiously for the *'Asr* after the *Zuhr* for the Maghrib after the *Asr*, and for the *Isha* after the *Maghrib* prayer. Thus, during all this time, his heart will, so to speak, remain oriented tweards Allah and attuned to prayer. The gap between the *Fajr* and *Zuhr* prayers is to enable the bondsmen to attend to their material interests and other needs. The exhortation, however, is there for the bondsmen who can manage it to offer, as well, four *Rak'ats* of *Chast*[3] during the intervening period. Similarly considering sleep to be a necessity, no prayer has been prescribed for the period between *Isha* and *Fajr* and this interval has been made the longest. But here, too, the bondsmen have been urged to get up and offer a few *Rak'ats* of *Tahajjud*[4] at any time after the passage of first half of the night. The Prophet ﷺ has described great virtues in it and he had made such a regular practice of it with himself that he did not miss it even when on a journey.

The exhortatory sayings of the holy Prophet ﷺ about the *Chasht* and *Tahajjud* prayers will be taken up at the proper place. The introductory remarks, here, have been confined to the five daily obligatory prayers.

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❶. The evening prayer

❷. The night prayer before one goes to bed.

❸. A supererogatory prayed said during the earlier part of the day. The word Chasht denotes the middle hour betweeen sunrise and the meridian.

❹. A supererogatory prayer said during the later part of the night.

Timetable of The Daily Prayers

(٤٨٤/١٢) عَنْ عَبْدِاللهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّهٗ قَالَ سُئِلَ رَسُوْلُ اللهِ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ وَقْتُ صَلٰوةِ الْفَجْرِ مَالَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الْاَوَّلُ وَوَقْتُ صَلٰوةِ الظُّهْرِ اِذَازَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ مَالَمْ تَحْضُرِالْعَصْرُ وَوَقْتُ صَلٰوةِ الْعَصْرِ مَالَمْ تَصْفَرَّ الشَّمْسُ وَيَسْقُطْ قَرْنُهَا الْاَوَّلُ وَوَقْتُ صَلٰوةِالْمَغْرِبِ اِذَا غَابَتِ الشَّمْسُ مَالَمْ يَسْقُطُ الشَّفَقُ وَوَقْتُ صَلٰوةِ الْعِشَاءِ اِلٰى نِصْفِ اللَّيْلِ . (رواه البخارى و مسلم و اللفظ لمسلم)

(484/12) It is related by Abdullah bin 'Amr bin al 'Aas ﷺ that (once) the Messenger of Allah ﷺ was asked about the (specified) time of prayers upon which he said: 'The time for the *Fajr* prayer lasts till the first edge of the sun appears (i.e., it comes to an end when the sun begins to rise in the morning and its outer extremity becomes visible on the horizon), and the time for *Zuhr* comes when the sun declines towards the West from the middle of the sky (i.e., the meridian) and lasts till the time of 'Asr commences, and the time for *'Asr* lasts till the sun turns pale and its first edge begins to set, and the time for Maghrib comes when the sun sinks below the horizon altogether and lasts till the twilight disappears, and the time for Isha lasts upto midnight.'" (Bukhari and Muslim)

Commentary: In this Tradition the Prophet ﷺ has mostly mentioned the furthest limit of the hours of prayer-services which denotes that the questioner, probably, wanted only to know how far did the time for the five daily services extend and up to when could each prayer be offered. The time the prayers began was, perhaps, already known to him.

About the *Maghrib* prayer it tells that its time remains till the twilight disappears. The legist-doctors have differed over the significane of 'twilight'. Every one knows that a faint diffused light is visible in the west after sunset which disappears after some time and a sort of whiteness takes its place. This whitness also fades away quickly and it grows dark. According to a majority of the authorities, the word 'twilight' siginfies the glow which is seen after sunset, and, as such, the time for *Maghrib* ends and that of *Isha* begins when the glow after sunset and the whiteness that follows

are covered by 'twilight'. Thus, horizon ends and darkness spreads. It is only then that, according to him, the time for Isha begins. But another report, also, attributed to Imam Abu Hanifa conforms to the view point of the other doctors and has been upheld by both of his celebrated pupils, Imam Abu Yusuf and Imam Muhammad as well. In fact, most of the Hanafi authorities have based their judgement upon it.

The time for Isha has been indicated in the above and some other narratives as lasting till the midle of the night but from a few other sayings it appears that it lasts till the dawn of day. The Traditions in which the time for Isha has been specified however, have been taken to mean, on the whole, that it is legitimate to offer the *Isha* prayer up to the middle of the night and *Mukrooh*[1] after that.

(١٣/٤٨٥) عَنْ بُرَيْدَةَ قَالَ اِنَّ رَجُلًا سَأَلَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ لَهُ صَلِّ مَعَنَا هٰذَيْنِ يَعْنِي الْيَوْمَيْنِ فَلَمَّا زَالَتِ الشَّمْسُ وَ اَمَرَ بِلَالًا فَاَذَّنَ ثُمَّ اَمَرَهُ فَاَقَامَ الظُّهْرَ ثُمَّ اَمَرَهُ فَاَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ ثُمَّ اَمَرَهُ فَاَقَامَ الْمَغْرِبَ حِيْنَ غَابَتِ الشَّمْسُ ثُمَّ اَمَرَهُ فَاَقَامَ الْعِشَاءَ حِيْنَ غَابَ الشَّفَقُ ثُمَّ اَمَرَهُ فَاَقَامَ الْفَجْرَ حِيْنَ طَلَعَ الْفَجْرُ فَلَمَّا اَنْ كَانَ الْيَوْمُ الثَّانِيُ اَمَرَهُ فَاَبْرِدْ بِالظُّهْرِ فَاَبْرَدَبِهَا فَاَنْعَمَ اَنْ يُبْرِدَ بِهَا وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ اَخَّرَهَا فَوْقَ الَّذِىْ كَانَ وَصَلَّى الْمَغْرِبَ قَبْلَ اَنْ يَغِيْبَ الشَّفَقُ وَصَلَّى الْعِشَاءَ بَعْدَ مَاذَهَبَ ثُلُثُ اللَّيْلِ وَصَلَّى الْفَجْرَ فَاَسْفَرَ بِهَا ثُمَّ قَالَ اَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ الرَّجُلُ اَنَا يَا رَسُوْلَ اللهِ قَالَ وَقْتُ صَلَاتِكُمْ بَيْنَ مَارَأَيْتُمْ

(رواه مسلم)

(485/13) It is related by Sayyidina Buraidah ؓ that (once) someone enquired from the Messenger of Allah ﷺ about the hours of prayers and the Prophet ﷺ told him to offer prayer with him on the two following days (i.e., on that day and the next). Then, as soon as the sun declined (after mid-day) the Prophet ﷺ ordered Bilal ؓ and Bilal ؓ gave the *Azan*[2].

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❶. Any act or thing forbidden not absolutely by the Shari'ah but from which it is advisable to abstain.

❷ The Summons to prayers, generally proclaimed from the minarets of a mosque.

Thereafter, he ordered Bilal رضي الله عنه and Bilal رضي الله عنه called the *Iqamat*[1] for *Zuhr* (and the prayer of *Zuhr* was observed), and this *Azan* and prayer took place at a time when the sun was quite high, clear and bright. Then, immediately after sunset, the Prophet ﷺ ordered Bilal رضي الله عنه and Bilal رضي الله عنه called upon the *Iqamah* of *Maghrib* (and the *Maghrib* prayer was offered). Then, after the twilight had disappeared, the Prophet ﷺ ordered Bilal رضي الله عنه and Bilal رضي الله عنه called the *Iqamah* of *Isha* (and the *Isha* prayer was offered). Then, as soon as it was dawn and the night had ended, the Prophet ﷺ ordered Bilal رضي الله عنه and Bilal رضي الله عنه called the *Iqamah* for *Fajr* (and the *Fajr* prayer was offered). Afterwards, on the day after it, the Prophet ﷺ ordered Bilal رضي الله عنه to establish the *Zuhr* prayer when it had become cooler and said that the *Zuhr* (should, today, be delayed) till it was cooler. So, in compliance with the Prophet's ﷺ command, Bilal رضي الله عنه called the *Iqmamh* of *Zuhr* when it had grown cooler and allowed the day was offered up pretty late, when the time for it was about to end), and the *Asr* prayer was offered at such a time that though the sun was still bright, it was later than on the previous day, and the Prophet ﷺ offered the *Maghrib* prayer before the fading away of the twilight and Isha after one-third of the night has passed, and the prayer of *Fajr* at the time of *Isfar* (i.e., when the light of day had spread). The Prophet ﷺ, thereupon, enquired. 'Where is the man who wanted to know about the hours of prayer?' 'O Messenger of Allah! Here am I', replied the man. 'The time for your prayer is between what you saw' " (Muslim)

Commentary: To make the questioner understand when the hours of the five daily prayers began and ended, the holy Prophet ﷺ thought it advisable to demonstrate the whole thing by his own action. He, therefore, told him to offer prayer with him for two days. On the first day the Prophet ﷺ offered every prayer during the early part of the spicified time and on the next delayed it as far as it could be done legitimately and explained to the questioner that the beginning and the end of the time for each service was when he had seen him observing it.

(٤٨٦/١٤) عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ دَخَلْتُ اَنَا وَاَبِيْ عَلٰى اَبِيْ بَرْزَةَ الْأَسْلَمِيِّ

[1]. The second call to prayer which is uttered immediately before the begining of congregation.

فقال لَهٗ ابى كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الْمَكْتُوبَةَ فقال كَانَ يُصَلِّى الْهَجِيْرَ الَّتِىْ تَدْعُوْنَهَا الْاُوْلٰى حِيْنَ تَدْحَضُ الشَّمْسُ وَيُصَلِّى الْعَصْرَ ثُمَّ يَرْجِعُ اَحَدُنَا اِلٰى رَحْلِهٖ فِىْ اَقْصَى الْمَدِيْنَةِ وَالشَّمْسُ حَيَّةٌ وَنَسِيْتُ مَاقَالَ فِى الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ اَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِىْ تَدْعُوْنَهَا الْعَتَمَةَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيْثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلٰوةِ الْغَدَاةِ حِيْنَ يَعْرِفُ الرَّجُلُ جَلِيْسَهٗ وَيَقْرَأُ بِالسِّتِّيْنَ اِلَى الْمِأَةِ . (رواه البخارى)

(486/14) It is narrated by Sayyar bin Salamah, My father and I visited Abu Barzah al-Aslami and my father asked him how the Messenger of Allah ﷺ used to observe the prescribed prayer. He replied, "He used to pray the *Zuhr* (noon) prayer (al-hajeer), which you call the first, when the sun was past the meridion; he would pray the Asr (afternoon) prayer, after which one of us would return to his dwelling in the outskirts of Madinah while the sun was still bright. (I forget what he said about the *Maghrib* [sunset] prayer); he liked to postpone the Isha (night) prayer, which you call al-'atama, objecting to sleeping before it or taking after it; and he would turn away from (finish) the Fajr (morning) prayer when a man could recognise his neighbour, and he would recite from sixty to a hundred verses during it."

(Bukhari and Muslim)

Commentary: The narrator of the hadith, Sayyar bin Salamah forgot what Abu Barzah had said about the time of the *Maghrib* prayer. We know, however, from the other ahadith that the Prophet ﷺ generally offered this prayer at the initial time as the sunset. It was only for certain extra ordinary reasons that he sometimes delayed it.

(٤٨٧/١٥) عَنْ مُحَمَّدِ بْنِ عَمْرٍو و ابْنِ الْحَسَنِ بْنِ عَلِىٍّ قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِاللّٰهِ عَنْ صَلٰوةِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يُصَلِّى الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ اِذَا وَجَبَتْ وَالْعِشَاءَ اِذَا اَكْثَرُ النَّاسُ عَجَّلَ وَاِذَا قَلُّوْا اَخَّرَ وَالصُّبْحَ بِغَلَسٍ . (رواه البخارى و مسلم)

(487/15) It is related by Muhammad bin Amr bin Al-Hasan, the grandson of Hasan bin Ali ﷺ, I enquired from Jabir bin Abdullah ﷺ about the prayer of the Messenger of Allah ﷺ

(i.e., about their timings) and he replied, "The Prophet offered the prayer of *Zuhr* at midday (as soon as the sun began to decline), and of *Asr* when the sun was still fully alive (i.e., its light and heat had not diminished), and *Maghrib* at sunset, and about the *Isha* service (his custom was to) offer it early (when people came in a large number to join the congregation) but late when the people were few, and he offered up the prayer of *Fajr* when it was still dark'." (Bukhari and Muslim)

Commentary: Form it we learn about *Zuhr* that Prophet ﷺ offered it up as soon as the sun began to decline but from the other reports reproduced below it is clear that he did so on days besides the summer. When it was very hot, the Prophet ﷺ used to delay the prayer till it became cooler and he has, also, commended it to the *Ummah*.

(٤٨٨/١٦) عَنْ اَنَسٍ رضی قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ الْحَرُّاَبْرَدَ بِالصَّلٰوةِ وَاِذَا كَانَ الْبَرْدُ عَجَّلَ . (رواه النسائىَ)

(488/16) It is related on the authority of Anas رضي الله عنه that it was the custom of the Messenger of Allah ﷺ that when it was hot he delayed the *Zuhr* prayer until it had grown cooler, and when it was winter he offered it early (i.e., at the beginning of the specified time)". (Nasai)

(٤٨٩/١٧) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْحَرُّ فَاَبْرِ دُوْ ابِالظُّهرِ فَاِنَّ شِدَّةَ الْحَرِّمِنْ فِيْحِ جَهَنَّمَ . (رواه البخارى)

(489/17) Abi Sa'eed Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When it is too hot, offer *Zuhr* when it becomes cooler for the intensity of heat is from the fury of the fire of Hell." (Bukahri)

Commentary: There are some apparent causes of what we see and fell to see in this world and we can not know and understand them on our own and there are some inner causes that are beyond the scope of our comprehension. The Prophet ﷺ, sometimes, call attention to the inner or hidden causes. The expression that "the intensity of heat is from the fury of the Fire of Hell" belongs to the latter category. The apparent cause of the intensity of heat is the

sun which is known to everyone. But in the inner or the invisible world it is related to the fire of Hell which is one of he truths that can be known only through the Divine Prophets. The ultimate source of every joy and comfort is Heaven and of every pain and suffering, Hell. Whatever pleasure and happiness or misery and distress we experience in the present world is, in reality, a fragment of what has been prepared in the Hereafter. Hence, in this Tradition, the intensity of heat has been attributed to the fireceness of the Fire of Hell mainly with object of emphasising that the intensity of heat bears an intimate relation to it. It is a manifestation of Divine Wrath while coolness is a manifestation of Divine Mercy.

The Prophet's Usual Practice And Advice Regarding The Time For Asr

(٤٩٠/١٨) عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ اِلَى الْعَوَالِىْ فَيَاتِى الْعَوَالِىَ وَالشَّمْسُ مُرْتَفِعَةٌ . (رواه البخارى و مسلم)

(490/18) Anas ﷺ related to us that Messenger of Allah ﷺ offered the Asr prayer at such a time that the sun was high and above. Thus, if a man walked up to Awali (the outskirts of Madinah) started after offering the Asr prayer with the Prophet ﷺ he could reach there when the sun was still high."

(Bukhari and Muslim)

Commentary: Sayyidina Anas ﷺ had been blessed by Allah with a long life[1]. He died towards the end of the First Century A.H. He had seen about fifty years of the Umayyad Kingdom established after the Glorious Caliphate. During his time, some of the Khalifas (Caliphs) and other noblemen used to offer the Asr prayer very late which was disliked by him. He considered it to be opposed to the confirmed practice of the Prophet ﷺ and often expressed his

1. Sayyidina Anas رضى الله عنه was the personal servant of the Prophet ﷺ. He was about 10 years old when the Prophet came to live in Madinah and his mother gave him in his service. During Sayyidina Umar's رضى الله عنه Caliphate he was sent to Basra where he taught Islamic theology. He died in 91 AH. There is some difference over the year of his death but it is, generally, believed that it was what we have indicated.

disapporval openly.

The object of the above Tradition, again, is to show that it was not the habit of the sacred Prophet ﷺ to delay the *Asr* prayer that much. He offered it when the sun was high and alive as regards light and heat to the extent that if anyone left for Awali after offering the *Asr* prayer with the Prophet ﷺ, the sun would still be high when he reached there.

Awali is the name of the settlements lying to the east of Madinah. The distance from the town varies from two to five miles.

(٤٩١/١٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ صَلٰوةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتّٰى اِذَا اَصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَنَقَرَ اَرْبَعًا لَايَذْكُرُ اللّٰهَ فِيْهَا اِلَّا قَلِيْلًا . (رواه مسلم)

(491/19) Sayyidina Anas ﷺ reported that the Messenger of Allah ﷺ said, "It is the prayer of a hypocrite that he sits watching the sun, and when it becomes yellow and is between the hoans of the devil, he rises and prays four Raka'ats quickly, mentioning Allah seldom during them." (Muslim)

Commentary: It means that a prayer of *Asr* is delayed without a valid reason until the sun becomes yellow and the time is very short so that the worshipper has to hurry through as though the hen pecks then it resembles a hypocrite's prayer. In such a prayer the Name of *Allah* is mentioned but a little. A Believer must offer every prayer, especially the *Asr*, very calmly. The quick executions of *Ruku* and *Sujood* are likened, to a hen-pecking rapidly. This is perhaps the best simile.

The phrase: horns of the devil between which the sun sets are rises, is mentioned in some other *ahadith* too. Just as we do not know the reality of the devil, we do not know about his horns. Some authorities suggest that it is a metaphorical statement.

Maghrib

(٤٩٢/٢٠) عَنْ اَبِىْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ

أُمَّتِیْ بِخَيْرٍ اوْقَالَ عَلَى الْفِطْرَةِ مَالَمْ يُؤَخِّرُوا الْمَغْرِبَ اِلٰی اَنْ تَشْتَبِکَ النُّجُوْمُ.
(رواه ابوداؤد)

(492/20) It is related by Abu Ayub Ansari that the Messenger of Allah ﷺ said: "My Ummah will remain with goodness (i. e., on the path of Nature) till it does not delay the *Maghrib* pray so late that the stars are seen in abundance." (Abu Dawood)

Commentary: The Prophet ﷺ, generally, offered the *Maghrib* prayer at the beginning of the prescribed time, and, as the above Tradition shows, to delay it so much, without a valid reason or constraint, that the network of the stars become visible over the sky is Makrooh and inadvisable though the time for it, as we have seen earlier, lasts till the twilight disappears. It is, however, permissible, if Maghrib is offered a little late owing to a religious engagement.

In *Sahih Bukhari* it is stated, on the authority of Abdullah bin Shaqeeq, that once Abdullah bin Abbas ؓ delievered a sermon after *Asr* and he went on with it even after the sun had set and the stars had become visible. Some of those present, thereupon, cried: "*As-Salah*! *As-Salah*!". Abdullah bin Abbas ؓ rebuked them angrily and, referring to the occasional practice of the Prophet ﷺ, remarked that delay could be made in a situation like that.

Isha

(٤٩٣/٢١) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَوْلَا اَنْ اَشُقَّ عَلٰی اُمَّتِیْ لَاَمَرْتُهُمْ اَنْ يُؤَخِّرُو الْعِشَاءَ اِلٰی ثُلُثِ اللَّيْلِ اَوْ نِصْفِهٖ .
(رواه احمد و الترمذی و ابن ماجه)

(493/21) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: But for the consideration of the inconvenience of the *Ummah* I would have ordered it to offer the Isha prayer by delaying it till one-third or one-half of the night." (Musnad Ahmad, Tirmizi and Ibn Majah)

(٤٩٤/٢٢) عَنْ عَبْدِاللهِ بْنِ عُمَرَ قَالَ مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الْعِشَاءِ الْاٰخِرَةِ فَخَرَجَ اِلَيْنَا حِيْنَ ذَهَبَ ثُلُثُ اللَّيْلِ اَوْ بَعْدَهُ فَلَا نَدْرِیْ اَشَئٌ شَغَلَهُ فِیْ اَهْلِهٖ اَوْ غَيْرَ ذَالِکَ فَقَالَ حِيْنَ خَرَجَ اِنَّكُمْ تَنْتَظِرُوْنَ صَلٰوةً مَايَنْتَظِرُهَا اَهْلُ دِيْنٍ غَيْرُكُمْ وَلَوْلَا اَنْ يَّثْقُلَ عَلٰی اُمَّتِیْ لَصَلَّيْتُ

بِهِمْ هٰذِهِ السَّاعَةَ ثُمَّ اَمَرَ الْمُؤَذِّنَ فَاَقَامَ الصَّلٰوةَ وَصَلّٰى . (رواه مسلم)

(494/22) It is narrated on the authority of Abdullah bin Umar ﷺ that (once night), during the early days of Islam, they waited long for the Prophet ﷺ, in the mosque. He came out (of his apartment) when one-third of the night had passed, or even after it, and they did not know whether occupation with the family had delayed him. However, when he came to the mosque he said to them (for their satisfaction), "You are, at this time, waiting for a prayer for which the followers of no other religion wait. And if I did not think that it would go hard with my *Ummah*, I would (always) offer this prayer (alte and) at this hour (as it is a better time for it)." The Prophet ﷺ, then, bade the *muazzin*[1] to call the *Iqamah* and he led the prayer." (Muslim)

Commentary: Both of these Traditions tell that though it is better to offer the *Isha* prayer when one-third of the night has passed, since it is very difficult for the devotees to celebrate it at that hour and there is much hardship in keeping awake everyday for the prayer till then, the Prophet ﷺ, usually, offered it earlier for the convenience of his followers. We have already seen in Sayyidina Jabir's ﷺ narrative that if people gathered early for the prayer, the Prophet ﷺ offered it early and if they gathered late and only a few people were present at the beginning of the specified time, he delayed it a little.

From this saying and the course of conduct of the Prophet ﷺ we know about the golden rule that if much hardship is likely to be cause to the people in carrying out a collective deed at a better time and in a superior manner it is wiser to forgo that time and manner for the sake of their convenience and the reward on the lenity and indulgence thus shown will *Insha Allah* be greater than what will be lost by forgoing the better time and from. Or, in other words, in collective tasks and duties thoughtful care for the comfort and ease of the people enjoys preference over the superiority of form or time.

It, further, denotes that the obligation of the *Isha* prayer is a distinguishing feature of Islam and the Muslims. Upon on other religious community has this prayer been enjoined as a duty.

[1]. A public crier to prayers among the Muslims.

(٤٩٥/٢٣) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ اَنَا اَعْلَمُ بِوَقْتِ هٰذِهِ الصَّلٰوةِ صَلٰوةِ الْعِشَاءِ الْاٰخِرَةِ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهَا السُقُوْطِ الْقَمَرِلِثَالِثَةٍ . (رواه ابو داؤد والدارمی)

(495/23) Nu'man bin Basheer ﷺ related to us, saying: "I know more about the time for *Isha* prayer than all of you. The Messenger of Allah ﷺ used to offer it at the time when the moon goes down below the horizon on the third night of the month." (Abu Dawood and Daarami)

Commentary: On the third night of the month, the moon, generally passes from view two to two-and-half hours after sunset. According to the above report, the custom of the sacred Prophet ﷺ was to offer the *Isha* prayers at that time.

Fajr

(٤٩٦/٢٤) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّى الصُّبْحُ فَتَنْصَرِفُ النِّسَاءُ مُتَلَفِّفَاتٍ بِمُرُوْطِهِنَّ مَايُعْرَفْنَ مِنَ الْغَلَسِ
(رواه البخاری و مسلم)

(496/24) Sayyidah Ayshah رضی اللہ عنہا related to us that the Messenger of Allah ﷺ used to offer the *Fajr* prayer at such a time that the ladies when they went back (after offering the prayer), wrapped in their sheets, could not be recognised owing to the darkness. (Bukhari and Muslim)

Commentary: It shows that the holy Prophet ﷺ offered the *Fajr* so early that, even after the conclusion of the prayer, it was dark to the extent that no one could recognise the ladies, from their forms and figures and the manner of walking, as they went home from the mosque covered with their mantles.

(٤٩٧/٢٥) عَنْ قَتَادَةَ عَنْ اَنَسٍ اَنَّ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا فَلَمَّا فَرَغَا مِنْ سُحُوْرِهِمَا قَامَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلَى الصَّلٰوةِ فَصَلّٰى قُلْنَا لِاَنَسٍ كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سُحُوْرِهِمَا وَدُخُوْلِهِمَا فِي الصَّلٰوةِ قَالَ قَدْرَمَايَقْرَؤُالرَّجُلُ خَمْسِيْنَ اٰيَةً . (رواه البخاری)

(497/25) Sayyidina Qatadah ﷺ has narrated, on the authority of

Sayyidina Anas ﷺ, Zayd bin Thabit ﷺ, ate Suhur[1] together. when they had finished the meal, the Prophet ﷺ stood up for the *Fajr* prayer and led the congregation. (Qatadah went on to the narrate): "We asked how long was the interval between the time they finished the Suhur and the time they stood up for the prayer. He replied that it was just as much as a person takes recite fifty verses of the Qur'an." (Bukhari)

Commentary: Not more than a few minutes are needed for the recitation of fifty verses of the Quran. It, therefore, shows that on the day the Prophet ﷺ offered *Fajr* prayers as soon a it had begun to grow light. Though he was accustomed to offer the Fajr prayer early, as we have just learnt from Sayyidina Aysha's رضی اللہ عنہا narrative it was not the Prophet's ﷺ usual practice. He did not, normally, offer Fajr so early.

On the day reffered to by Sayyidina Anas ﷺ in the above report, after the beginning of the specified time owing to a special reason as we, too, sometimes do in exceptional circumstances.

(٤٩٨/٢٦) عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
"اَسْفِرُوْا بِالْفَجْرِ فَاِنَّهٗ اَعْظَمُ لِلْاَجْرِ." . (رواه ابوداؤد و الترمذی و الدارمی)

(498/26) It is related by Raf'i bin Khadeej ﷺ that the Messenger of Allah ﷺ said: "Offer the *Fajr* prayer in Isfar (i.e., when the light of the morning has spread) for there is a greater reward on it." (Abu Dawood, Tirmizi and Daarami)

Commentary: From Sayyidina Aysha's رضی اللہ عنہا narrative we learnt that the Prophet ﷺ used to offer *Fajr* when it was still dark to the extent that the ladies returning home from the mosque after finishing the *Fajr* prayer, could not be recognised.

According to the above report, on the other hand, it is better to offer the *Fajr* prayers when the light of the morning has spread.

Be that it may, we agree with the view expressed by some authorities that it is preferable to delay the *Fajr* prayer a little until when the light of the morning has spread but as during the time of the Prophet ﷺ people, generally, were in the habit of offering *Tahajjud* prayers, it was more convenient for them that the *Fajr* service was not delayed. If it was offered late, when the light of the

❶. A light pre-dawn meal the Muslims partake when making the fast.

morning had spread, the devotees would have had to keep on waiting for a long time. The Prophet ﷺ, as such, mostly offered *Fajr* just at dawn in the same way as for the convenience of the worshippers, he, usually, offered the *Isha* prayer early though it was better to delay it till one-third of the night had passed.

Seeing that, now-a-days, only a small number of men offer Tahajjud regularly and arise early for *Fajr*, the convenience of the devotees lies in delaying the *Fajr* till the morning light has become visible. If, on the contrary, it is offered very early, only a few of even the regular worshippers will be able to join the congregation. But, in case, at any place the devotees, in general, gather together early and to delay the prayer can put them to unnecessary trouble, it will be admisible to offer the *Fajr* prayer before the spreading of the light in the morning as the Prophet ﷺ, often, did.

The custom among most of the religious circles of offering the *Fajr* early — during the period intervening between dawn and sunrise--in the month of *Ramadan* is based on the same principle.

Offering Prayer Near The Close of The Specified Time

(٤٩٩/٢٧) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ مَا صَلّٰى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً لِوَقْتِهَا الْاٰخِرِ مَرَّتَيْنِ حَتّٰى قَبَضَهُ اللهُ تَعَالٰى . (رواه الترمذى)

(499/27) It is related on the authority of Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ did not, in his whole life, offer a prayer even twice, near the end of the time specified for it till Allah raised him up from this world." (Tirmizi)

Commentary: Sayyidah Ayshah رضى الله عنها has qualified the above statement with "not even twice," perhaps, because, once, in order to demostrate to a questioner when the time for every prayer began and when it ended the Prophet ﷺ had offered all the five daily obligatory prayers when the specified time was about to end. What, however, she wished to stress is that it was not the practice of the Holy Prophet ﷺ to offer prayer so late that it was nearing the end of the time laid down for it.

(٥٠٠/٢٨) عَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَاعَلِيُّ ثَلٰثٌ

لَاتُؤَخِّرْهَا الصَّلٰوةُ اِذَا اَتَتْ وَ الْجِنَازَةُ اِذَا حَضَرَتْ وَالْاَيِّمُ اِذَا وَجَدْتَّ لَهَا كُفُواً
(رواه الترمذی)

(500/28) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said to him: "Ali! There are three things which you should not defer (i. e., put off till a later time): (i) Prayer when the time for it comes: (ii) Funeral, when it is ready; and (iii) Woman without a husband, when a suitable match is found for her. (Tirmizi)

Commentary: It tells that these three things are such that the sooner they are done the better. When a proper match is found for a woman who is without a husband, her marriage should be performed without delay. In the same way, when a bier arrives, the funeral service and burial should be hastened, and when the time for a prayer is up, it should be offered promptly.

(٥٠١/٢٩) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَنْتَ اِذَا كَانَتْ عَلَيْكَ اُمَرَاءُ يُمِيْتُوْنَ الصَّلٰوةَ اَوْيُؤَخِّرُوْنَ عَنْ وَقْتِهَا قُلْتُ فَمَا تَامُرُنِىْ؟ قَالَ صَلِّ الصَّلٰوةَ لِوَقْتِهَا فَاِنْ اَدْرَكْتَهَا مَعَهُمْ فَصَلِّ فَاِنَّهَا لَكَ نَافِلَةٌ
(رواه مسلم)

(501/29) It is reported by Abu Zarr ﷺ that the Messenger of Allah ﷺ said, "How will you act when you are under rulers who make prayer a dead thing (that is, omit the humility from it) or delay it beyond its proper time?" When Abu Zarr ﷺ asked him what he commanded to do, the Prophet ﷺ replied, "Observe the prayer at its proper time, and (then) if you can offer it along with them do so, for it will be a supererogatory prayer for you." (Muslim)

Commentary: This prediction was proved true in the times of some Caliphs of Banu Umayyah. The Companions, like Sayyidina Anas ﷺ and many of the *Taba'ee* who saw these times, followed the directions of the Prophet ﷺ in this regard.

If A Prayer is Missed Due To Forgetting or Oversleeping

(٥٠٢/٣٠) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِىَ

صَلٰوةً اَوْنَامَ عَنْهَا فَكَفَّارَتُهَا اَنْ يُّصَلِّيَهَا اِذَا ذَكَرَهَا . (رواه البخاری و مسلم)

(502/30) It is related by Sayyidina Anas that the Messenger of Allah said: "Whoever forgets (to offer a prayer) or remains asleep at its time, the atonement for it is that he offer it immediately on remembering it or on waking up.

(Bukhari and Muslim)

Commentary: It shows that if a prayer is missed because one forgets about it altogether or oversleeps, no time should be lost in offering it when one remembers it or rouses from sleep. In that case, it will be reckoned as having been offered in time and no guilt will attach to him.

Sometimes, during a journey, it happened to the Prophet himself that he and his Companions kept on travelling for a major part of the night, and, then, lay down to have some rest with Sayyidina Bilal taking upon himself the responsibility of awakening him in the morning for the *Fajr* prayer. But, as fate would have it, he too fell asleep just before dawn and the party slept on till the sun rose. The Prophet was the first to wake up, and, then, the Companions, also, got up hurriedly. They all felt greatly dejected at having missed the prayer but the Prophet had called the *Azan* and he observed the congregation. At the end, he observed that no sin was committed if the time for a prayer elapsed while one was asleep. What was blameworthy or sinful was that a person omitted prayer deliberately and in a waking state.

AZAN

On the Prophet ﷺ migration to Madinah and the construction of the mosque there for observing prayers congregationally the need was felt for a distinctive method of announcing the time of prayer. The Prophet ﷺ consulted the Companions ﷺ who offered various suggestions like hoisting a flag, lighting a fire at an elevated place, blowing the horn in the ma ner of the Jews and ringing the bell as the Charistians did. Bu none of these found favour with the Prophet ﷺ. He was worried and seeing him like that the Companions, too, felt distressed. One of them, Sayyidina Abdullah bin Zayd bin Abd Rabbihi ؓ, who was very much disturbed was a dream on that night (the details of which are contained in the Traditions that follow). In it, the *Azan* and *Iqamah* were taught to him and he want to the Prophet ﷺ the next morning and related the incident. The Prophet ﷺ exclaimed, "God willing, it is a true dream (i.e., it is from God)". May be, the revelation concerning it had already come to the Prophet ﷺ, or as he heard about the dream it was inspired to him that it was true. Anyhow, he told Abdullah bin Zayd ؓ to teach the words of *Azan* to Bilal ؓ as his voice was stronger and he should give the *Azan* like that for every prayer. The institution of *Azan*, thus, came to be established which, to this day, is a grand peculiarity of Islam and the Muslims.

Beginning

(٥٠٣/٣١) عَنْ اَبِىْ عُمَيْرِ بْنِ اَنَسٍ عَنْ عُمُوْمَةٍ لَهُ مِنَ الْاَنْصَارِ قَالَ اِهْتَمَّ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلصَّلٰوةِ كَيْفَ يُجْمَعُ النَّاسُ لَهَا فَقِيْلَ لَهُ اِنْصِبْ رَأْيَةً عِنْدَ حُضُوْرِ الصَّلٰوةِ فَاِذَا رَأَوْهَا اٰذَنَ بَعْضُهُمْ بَعْضًا فَلَمْ يُعْجِبْهُ ذَالِكَ قَالَ وَذُكِرَلَهُ الْقُنْعُ يَعْنِىْ شُبُّوْرَالْيَهُوْدِ فَلَمْ يُعْجِبْهُ ذَالِكَ وَقَالَ هُوَ مِنْ اَمْرِالْيَهُوْدِ قَالَ فَذُكِرَ لَهُ النَّاقُوْسُ فَقَالَ هُوَ مِنْ اَمْرِالنَّصَارٰى فَانْصَرَفَ عَبْدُاللهِ بْنُ زَيْدٍ

وَهُوَ مُهْتَمٌّ لِهَمِّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَارِىَ الْاَذَانَ فِىْ مَنَامِهٖ قَالَ فَغَدَا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهٗ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّىْ لَبَيْنَ نَائِمٍ وَيَقْظَانَ اِذْ اَتَانِىْ اٰتٍ فَاَرَانِىَ الْاَذَانَ ...... فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا بِلَالُ قُمْ فَانْظُرْ مَايَامُرُكَ بِهٖ عَبْدُاللّٰهِ بْنُ زَيْدٍ فَافْعَلْهُ قَالَ فَاَذَّنَ بِلَالٌ (رواه ابوداؤد)

(503/31) Abu Umayr ﷺ (the eldest son of Sayyidina Anas ﷺ) has related on the authority of his uncles, who were among the Ansar Companions ﷺ, that the Messenger of Allah ﷺ was concerned about the method of summoning the faithful to prayers (and he, also, consulted the people about it). Some suggested that a flag should be hoisted at the time of prayer on seeing which the Muslims would inform one another. This suggestion did not find favour with the Prophet ﷺ. Then, the blowing of the horn was proposed at which he remarked that it was the practice of the Jews and he did not like it. Afterwards, the ringing of the bell was mentioned and the Prophet ﷺ observed that it was the peculiarity of the Charistians. (Nothing, is short, could be decided at the meeting). Seeing the extraordinary anxiety of the Prophet ﷺ, one of his Ansar Companions ﷺ, Abdullah bin Zayd bin Abd Rabbihi ﷺ, also, felt distressed and in that very state of uneasiness he went home from the company of the Prophet ﷺ and went to bed. Then, while he was half asleep and half awake he saw a dream (described in the next Tradition). Early next morning, he went to the Prophet ﷺ and said: "O Messenger of Allah! Last night when I was half asleep and half awake a person came to me and taught me the *Azan* by pronouncing it.' (After it, he related the dream in detail). The Prophet, thereupon, said to Bilal ﷺ: 'O Bilal! Get up and do what Abdullah bin Zayd tells (i.e., give the *Azan* as he instructs)." Bilal, then, carried out the command and gave the *Azan*. (Abu Dawood)

Observation: It is also stated in *Sunan Abu Dawood* that Sayyidina Umar ﷺ had also seen a similar dream but since Abdullah bin Zayd ﷺ has preceded him in narrating his dream, Umar ﷺ was hesitant to relate his experience until later.

(٥٠٤/٣٢) عَنْ مُحَمَّدِ بْنِ عَبْدِاللّٰهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهٖ قَالَ حَدَّثَنِیْ اَبِیْ عَبْدُاللّٰهِ بْنِ زَيْدٍ قَالَ لَمَّا اَمَرَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاقُوْسِ يُعْمَلُ لِيُضْرَبَ بِهٖ لِلنَّاسِ لِجَمْعِ الصَّلٰوةِ طَافَ بِیْ وَاَنَانَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوْسًا فِیْ يَدِهٖ فَقُلْتُ يَا عَبْدَاللّٰهِ اَتَبِيْعُ النَّاقُوْسَ؟ قَالَ وَمَا تَصْنَعُ؟ فَقُلْتَ نَدْعُوْبِهٖ اِلَی الصَّلٰوةِ قَالَ اَفَلَا اَدُلُّکَ عَلٰی مَاهُوَ خَيْرٌ مِنْ ذَالِکَ؟ فَقُلْتُ لَهٗ بَلٰی فَقَالَ تَقُوْلُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَشْهَدُ اَنْ لَااِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّااللّٰه اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّداً رَسُوْلُ اللّٰهِ، حَيَّ عَلَی الصَّلٰوة حَيَّ عَلَی الصَّلٰوة حَيَّ عَلَی الْفَلَاحِ حَيَّ عَلَی الْفَلَاحِ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، لَا اِلٰهَ اِلَّا اللّٰه .. قَالَ ثُمَّ اسْتَأْخَرَ عَنِّیْ غَيْرَ بَعِيْدٍ ثُمَّ قَالَ تَقُوْلُ اِذَا اَقَمْتَ الصَّلٰوةَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه، اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه، حَيَّ عَلَی الصَّلٰوة، حَيَّ عَلَی الْفَلَاحِ، قَدْ قَامَتِ الصَّلٰوة، قَدْ قَامَتِ الصَّلٰوة، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، لَا اِلٰهَ اِلَّا اللّٰه ، فَلَمَّا اَصْبَحْتُ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرْتُهٗ بِمَارَاَيْتُ فَقَالَ اِنَّهَا لَرُؤْيَا حَقٌّ اِنْشَاءَ اللّٰهُ فَقُمْ مَعَ بِلَالٍ فَاَلْقِ عَلَيْهِ مَارَأَيْتَ فَلْيُؤَذِّنَ بِهٖ فَاِنَّهٗ اَنْدٰی صَوْتاً مِنْکَ فَقُمْتُ مَعَ بِلَالٍ فَجَعَلْتُ اُلْقِيْهِ عَلَيْهِ وَيُؤَذِّنُ بِهٖ قَالَ فَسَمِعَ ذَالِکَ عُمَرُبْنُ الْخَطَّابِ رَضِیَ اللّٰهُ عَنْهُ وَهُوَ فِیْ بَيْتِهٖ فَخَرَجَ يَجُرُّ رِدَاءَهٗ وَيَقُوْلُ وَالَّذِیْ بَعَثَکَ بِالْحَقِّ يَا رَسُوْلَ اللّٰهِ لَقَدْ رَأَيْتُ مِثْلَ مَا اُرٰی فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلِلّٰهِ الْحَمْد .

(رواه ابوداؤد و الدارمی)

(504/32) It is related by Muhammad ﷺ, son of Abdullah bin Zayd bin Abd Rabbihi ﷺ: "My father, Abdullah bin Zayd bin Abd Rabbihi, related to me that when the Messenger of Allah ﷺ ordered about the bell that it should be got ready so that the announcement could be made through it of the congregational prayers, a person came to me in the dream who was holding a bell in his hand. I said to him: "O bondsman of Allah! Do you sell the bell?" "What will you do with it?" he asked. "We will summon people to prayer by means of it," I replied. Upon it he said: "May I not tell you something which is much better for the purpose?" "Of course," I replied. "Do please tell". He, then, said: "Say: *Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar;*

Ash-hadu allaa-ilaaha il-lal-laah, ash-hadu al-laa-ilaaha il-lal-laah; Ash-hadu an-na Muhammadar-Rasoo-lul-laah, Ash-hadu an-na Muhammadar-Rasoo-lul-laah; hayya alas-Salaah, Hayya alas-Salaah; Hayya alal-falaah, Hayya alal-falaah; Allahu akbar, Allahu akbar; Laa-ilaaha il-lal-laah (Allah is Great (repeated four times); I attest that there is no diety save Allah (twice); I attest Muhammad is the Messenger of Allah ﷺ (twice); Rise up to worship (twice); Rise up to well-being (twice); Allah is Great (twice); There is no diety save Allah (once).'

"After pronouncing the whole of the *Azan* the person withdrew a little from me, and, after a brief pause said: 'Then, at the time you establish prayer call the *Iqamah* like this: *Allahu Akbar, Allahu Akbar, Ash-hadu al-laa-ilaaha il-lal-laah; Ash-hadu an-na Muhammadar-rasoo-lul-laah, Hayya alas-Salaah; Hayya alal-falaah, Qad qaamatis-Salah, qad qaamatis-Salaah; Allahu akbar, Allahu akbar, laa-ilaaha il-lal-laah* (God is Great, Allah is Great; I attest that there is no diety save Allah; I attest that Muhamamd is the Messenger of Allah ﷺ; Rise to worship; Rise up to well-being; Lo, the service of worship is ready; Lo, the service of worship is ready; Allah is Great, Allah is Great; There is no diety save Allah).

"As soon as it was morning I went to the Prophet ﷺ and narrated what I had seen in the dream'. The Prophet ﷺ remarked: '*Insha Allah*, it is a true dream." He, then, said to me: 'Stand by the side of Bilal رضي الله عنه and teach the words that were inspired to you in the dream and he will pronounce the *Azan* loudly by means of them because his voice is stronger than yours.' So I stood beside Bilal رضي الله عنه and taught him the words and he gave the *Azan*. As Umar bin al-Khattab رضي الله عنه heard it from his house, he came out hurriedly pulling his mantle. He said to the Prophet: 'By the Holy Being Who has raised you up with Truth, I have seen the same dream which Abdullah bin Zayd رضي الله عنه has seen.' The Prophet ﷺ upon it, said: "All praise is for Allah!"

(Abu Dawood and Daarami)

Commentary: It is necessary to bear two things in the mind. Fisrtly, in it, Abdullah bin Zayd رضي الله عنه is reported to have said that the Messenger of Allah ﷺ had ordered a bell to be made for announcing the time for prayers while the narrative of Abu Umayr,

reproduced earlier, shows that when the proposal of the bell was made the Prophet ﷺ remarked that it was the thing of the Charistians.

We suppose that the correct explanation of the divergence between the two statements is that among the few suggestions made to the Prophet ﷺ for summoning the faithful to prayer those of hoisting the flag, lighting the fire and blowing the horn were rejectd by him outright and that was why one suggestion was made quickly after the other. But about the last proposal of ringing the bell the Prophet ﷺ had simply observed that it was the thing of the Charistians and said no other word that could be taken for a distinct expression of disapproval.

It is, moreover, quite possible that from the Prophet's ﷺ reaction some Companions ﷺ had imagined that he preferred, in some degree the idea of the bell and concluded, on the basis of it, that the bell would be used till a better method was discovered.

Be that as it may, in our view Sayyidina Abdullah bin Zayd ﷺ has used the phrase Amra bin naqoos, in the above Tradition, to describe the same situation. Sometimes, the word *Amr* is also employed to denote 'permission' or 'authorisation', numerous instances of which can be found in the Qur'an and the Traditions.

Secondly, in this report, the *Kalimas*[1] occuring four times in the *Azan* have been mentioned only twice in Iqamah. From Sayyidina Anas bin Maalik's ﷺ narrative we are going to quote later, it, again, appears that these words were to be pronounced only once. But in other reports, a few of which will be taken up here and about whose genuineness, too, there can be no doubt, it is stated that these *Kalimas* will be said twice in *Iqamah* as in *Azan*. Some authorities have shown preference for the reports for those that want them to be pronounced twice. It is, however, clear that the validity of both the forms of *Iqamah* is undeniable and the distinction can only be made on the ground of preference.

(٥٠٥/٣٣) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا كَثُرَالنَّاسُ ذَكَرُوْا اَنْ يُعْلِمُوا وَقْتَ
الصَّلٰوةِ بِشَئٍ يَعْرِفُوْنَهُ فَذَكَرُوْا اَنْ يُوْرُوْانَاراً اَوْ يَضْرِبُوْانَاقُوْسًافَاُمِرَ بِلَالٌ اَنْ

❶. A Kalima is a group of words forming a sub-section of a section or functioning as a single part of speech.

يَشْفَعَ الْاَذَانَ وَيُوْتِرَ الْاِقَامَةَ . (رواه البخاری و مسلم و اللفظ له)

(505/33) It is reported by Anas bin Malik ﵁ that when the number of men (coming to prayers at the mosque) increased, they discussed ways to summon people which they would recognise. The kindling of fire and the ringing of the bell were to repeat the (words of) *Azan* twice and the *Iqamah* once.

(Bukhari and Muslim)

Commentary: This hadith narrates the incident very briefly, even omitting the dream of Abdulah bin Zayd ﵁. Such narrtors know that listeners are aware of the details or it is not necessary to mention them.

Sayyidina Anas ﵁ has also said that the words of *iqamah* be called out once. Those scholars who hold that these words are called out twice tell us that the words were called out once in the initial days of *Azan*.

However, after about seven or eight years when they were returning from the Battle of Hunayn, the Holy Prophet ﷺ taught Abu Mahzurah[1] ﵁ to call out the *azan* and the *iqamah*, he asked him to repeat the words twice in the *iqamah* too. Therefore, the latter command is preferred.

I subscribe to the opinion of Shah Walliullah رحمة الله عليه as the final word when he says that in the same as the various recitations of the Qur'an all of which are known to have been taught by the Prophet ﷺ, the words of *azan* and *iqamah* too are taught by him and therefore, correct and worth observing.[2]

Teaching of *Azan* to Abu *Mahdoorah* ﵁

(٥٠٦/٣٤) عَنْ اَبِىْ مَحْذُوْرَةَ قَالَ اَلْقٰى عَلَىَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّاذِيْنَ هُوَ بِنَفْسِهٖ فَقَالَ قُلْ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ثُمَّ تَعُوْدُ فَتَقُوْلُ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ . اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ،

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❶. The Urdu book has the name *Makhadurah* but Sahih Muslim, Abu Dawood, the Mishkah have it *Mahzurah*.

❷. Hujjatul Allah al Baligah , v 1 p191

حَيَّ عَلَى الصَّلٰوةِ، حَيَّ عَلَى الصَّلٰوةِ، حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ .
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ . لَا اِلٰهَ اِلَّا اللّٰهُ . (رواه مسلم)

(506/34) Abu Mahzurah ﷺ related to us: "The Messenger of Allah ﷺ taught me the *Azan* personally. He told me to say: *Allahu Akbar, Allahu Akbar; Ash-hadu Allaa-ilaaha il-lal-laah, Ash-hadu al-laa-ilaaha il-lal-laah; Ash-hadu an-na Muhammadar-rasoo-lul-laah, Ash-hadu an-na Muhammadar-Rasoo-lul-laah; He then, told me to repeat it: Ash-hadu allaa-ilaaha il-lal-laah, Ash-hadu al-laa-ilaaha il-lal-laah; Ash-hadu an-na Muhammadar-Rasoo-lul-laah, Ash-hadu anna-Muhammadar-Rasoo-lul-laah; Hayya alas-Salaah, Hayya alas-Salaah; Hayya alal-falaah, Hayya alal-falaah; Allahu Akbar, allahu akbar; laa-ilaaha il-lal-laah.* (Muslim)

(٥٠٧/٣٥) عَنْ اَبِیْ مَحْذُوْرَةَ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْاَذَانَ تِسْعَ عَشَرَةَ كَلِمَةً وَالْاِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً .
(رواه احمد و الترمذی و ابوداؤد و النسائی والدارمی و ابن ماجه)

(507/35) Narrates Abu Mahzurah ﷺ that the Messenger of Allah ﷺ taught me *Azan*, 19 *Kalimas*, and *iqamah*, 17 *Kalimas*."
(Musnad Ahmad, Tirmizi, Abu Dawood, Nasai, Daarami, and ibn Majah)

Commentray: Of the two Traditions given above, the former contains the full 19 *Kalimas* of *Azan*, the four *Kalimas* of Affirmation having occured twice, and the *Kalimas* of *Iqamah* are 17 in it because the *Kalimas* of Affirmation are not to be repeated. The number of *Kalimas* will, thus, be reduced by four and with the addition of the two *Kalimas* of *Qad Qaamatis Salah, qad qaamatis salaah*, it will come to 17.

The event of the teaching of Azan by the sacred Prophet ﷺ to Abu Mahzurah ﷺ took place in *Shawwal*[1], 8 AH., when the Prophet ﷺ was returning from the battle of Hunayn. The details of it, as collected from various sources, will, perhaps, bear reproduction.

When, after the victory of Makkah, the Prophet ﷺ marched with his army towards Hunayn, a number of Makkans he had

❶. The tenth month of the Mohammaden year.

pardoned and set free accompanied him. Abu Mahzurah ﷺ, who was a hot-headed young man and had not embraced Islam had, also, left for Hunayn with nine other like-minded friends. He relates "the Messenger of Allah ﷺ was returning from Hunayn when we met him on the way. When the time for prayer came, the *Muazzin* of the Prophet ﷺ gave the *Azan*. We hated *Azan*, (or, rather, the religion of *Azan*). So, we began to imitate the *Azan* scornfully, and I gave the *Azan*, like the *Muazzin*, with a very loud voice. As our voice reached the Prophet ﷺ, he sent for us and we were produced before him. Tell me, he asked, 'Whose voice among you is the loudest'. My friends, thereupon, pointed towards me, and it was, also, a fact. The Prophet ﷺ detained me and ordered the rest of us to be released. He, then told me to stand up and give the *Azan* again. My condition, at that time, was such that nothing (in the world) was more abhorrent to me than the Prophet ﷺ and the *Azan* he had commanded me to pronounce. My heart, God be our refuge, was filled with repugance for him. But I was helples. So I stood up unwillingly to carry out the command. The Prophet ﷺ, himself, began to teach me the Azan and told me to say: *Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar*.................(The *Azan* has already been given in Tradition above — Author). When I had finished the *Azan*, the Porphet ﷺ gave me a purse which contained some silver and placed his hands on the front part of my head, and, then, he moved his blessed hand over my face and the front upper part of my body i.e., chest, heart and liver and, after it, lower down up to the navel. He, then, blessed me with these words: *Barak Allah feeh wa barak Allah alaik* (May God bestow blessing upon thee)! He made the invocation thrice. (By the blessedness of the Prophet's ﷺ prayer and his hand, the curse of infidelity and hatred disappeared from my heart and I attained the wealth of Faith and love.) I begged him to make me the *Muazzin* of the mosque of Makkah. The Prophet ﷺ replied, 'Go I order you to give Azan in the mosque of Makah from now on'."

It is evident from the above why the Prophet ﷺ had made Abu Mahzurah ﷺ pronounce the *Kalimas* of Affirmation, i.e., *Ashdu al-laa ilaaha illallah* and *Ash-hadu an-na Mhuammadar rasool ul-laah* not twice but four times. Till then, Faith had not permeated

his heart and he had stood up to give the *Azan* merely under compulsion and the two *Kalimas* of Affirmation were exceedingly revolting to him. After Abu Mahzurah had pronounced them once the Prophet ﷺ told him to repeat them in a full-throated manner. We, also, believe that the holy Prophet ﷺ was imploring Allah inwardly, while he was making Abu Mahurah utter the *Kalima*, to instil and infuse them into the heart of the bondsman. Anyway, it is not inconceivable that owing to the peculiar case of Abu Mahzurah the Prophet ﷺ had made him pronounce those *Kalima* over a second time otherwise from on authentic report does it appear that the Prophet ever bade his permanent *Muazzin*, Bilal رضي الله عنه, to say them four times each. Similarly, in reliable reports of Abdullab bin Zayd's dream the two *Kalima* of Affirmation occur only twice.

Neverthless Sayyidina Abu Mahzurah رضي الله عنه continued to pronounce the aforesaid *Kalimas* four times over in the *Azan* in Makkah perhaps for the reason that he had been taught that by the Prophet ﷺ and it was through its propitiousness that the boon and blessing of Faith had reached him. Like a true lover, it was his heart's desire to give the *Azan* exactly as the Prophet ﷺ instructed or else he must have known how the Porphet's ﷺ *Muazzin*, Bilal رضي الله عنه, did it.

In other Traditions referring to the same incident it is, also, stated that Abu Mahzurah never shaved or cut the hair growing just above the forehead where the Prophet ﷺ had been pleased to place his hand. Just as it was love's idiosyncrasy, in the same way he always gave the *Azan* by uttering four times both the *Kalima* of Affirmation. The Prophet ﷺ must have known it but he never forbade him which should be enough to leave on one in doubt about its allowability. We are again reminded of the suggestion of Shah Waliullah رحمة الله عليه that the different versions of *azan* and *iqamah* are like the differences in the recital of Qur'an.

Principles of Religion Lie in *Azan* & *Iqamah*

Apparently, both *Azan* and *iqamah* are a means of announcing to the faithful that the time for the obligatory prayer was near and summoning them to it. Allah however, has inspired such comprehensive *Kalima* for it as are symbolic of the entire spirit of

Faith. The question of the Being and Attributes of Allah forms the starting point of the entire religious scheme of things and for the proclamation of the Islamic view-point there could be no better and more trenchant words than *Allah-u-Akbar, Allah-u-Akbar.* Then comes the creed of Divine Unity which elaborates and brings to completion the question Attributes. Nothing could signify it more effectively and admirably in a few words than the *Kalima* of *Ash-hadu al-laa-ilaaha illAllah-laah.* When it has been known, positively, that Allah alone is our Lord and Diety and no one aside of Him is worthy of worship and submission, the question automatically arises from where one can know about the path that leads up to Him or the method through which the correct bond of servility and obedience is forged. The *Kalima* of *Ash-hadu an-na Muhammadar Rasool ul-laah* provides the aptest answer to it. Through *Hayya alas Salaah* the bondsman is summoned to prayer which is the first step towards Allah and the most sublime way to establsih the contact of devotion and obeisance with Him. Next, it is proclaimed through *Hayya alal-falaah* that this is the path of success and salvation, and those who will leave it and follow any other path shall never attain felicity. It, thus, asserts and makes known the doctrine of the Hereafter and in the words that not only affirm it but also confront us with the most fundamental problem of life. In the end, it is, again, announced through *Allahu Akbar, Allahu Akbar, Laa ilaaha illAllah* that Allah alone is great, the Supreme Being, Unequalled and Unpartnered, and, therefore, it is His countenance and good pleasure the seeking of which ought to be the aim and object of all our aspirations and endeavours.

How wonderful, comprehensive and puissant this proclamation of the principal tenets of Islam is and how soul-stirring is the invitation to it contained in the few, short *Kalima* of *Azan* and *iqamah*! This powerful, heart-stirring call of Faith is given from every mosque five times a day.

If we, the Muslims, could only make our children learn the *Azan* by heart, and, also, explain to them its meaning, specially that of:

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّااللّٰه

Ash-hadu an-laa ilaaha illAllah, and;

اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه .

Ash-hadu an-na Muhammadar-rasool ul-laah,

in relation to the times and the evnironment, they would Insha Allah, never fall a prey to an un-Islamic nation or movement.

Some Commands And Directives

(٥٠٨/٣٦) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبَلَالٍ اِذَا اَذَّنْتَ فَتَرَسَّلْ وَ اِذَا اَقَمْتَ فَاحْدُرْ وَاجْعَلْ بَيْنَ اَذَانِكَ وَاِقَامَتِكَ قَدْ رَمَا يَفْرَغُ الْاٰ كِلُ مِنْ اَكْلِهٖ وَالشَّارِبُ مِنْ شُرْبِهٖ وَالْمُعْتَصِرُ اِذَا دَخَلَ لِقَضَاءِ حَاجَتِهٖ وَلَا تَقُوْمُوْا حَتّٰى تَرَوْنِىْ . (رواه الترمذى)

(508/36) It is related by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ said to his *Muazzin*, Bilal ﷺ: "When you give the *Azan*, give it slowly (i.e., by stopping for a few moments and taking afresh breath after every *Kalima*,), and when you call the *Iqamah*, say it flowingly, and let there be such an interval between your *Azan* and *Iqamah* that a person who is eating may finish his meal and a person who has to answer the call of nature may ease himself, and do no stand up till you have see me." (Tirmizi)

Commentary: The instructions contained in the above Tradition regarding *Azan* and *Iqamah* are clear and unambiguous except, of course, the last one which says: "And do not stand up till you have seen me." Perhaps, people, occasionally, stood up for prayer before the Holy Prophet ﷺ had emerged from his apartment, thinking that he was about to come to lead the congregation. The Prophet ﷺ forbade it and said that the devotees should not stand up until he had arrived in the mosque. For the worshippers to stand up beforehand was to put themsleves to unnecessary trouble, and, then, there was always the possibility of the Prophet ﷺ being held up for some reason and taking a little more time in coming. It would, again, not have been pleasing to his modest and unassuming nature that the bondmen of Allah waited for him, drawn up in ranks.

(٥٠٩/٣٧) عَنْ سَعْدٍ مُؤَذِّنِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَبِلَا لًا اَنْ يَجْعَلَ اِصْبَعَيْهِ فِيْ اُذُنَيْهِ قَالَ اِنَّهُ اَرْفَعُ لِصَوْتِكَ . (رواه ابن ماجه)

(509/37) It is related by Sa'd ﷺ who was appointed the Muazzin of the mosque of Quba that the Messenger of Allah ﷺ commanded Bilal ﷺ to place his fingers in his ears when giving the *Azan*. "In this way", he said to Bilal ﷺ, "your voice will be stronger." (Ibn-i-Majah)

(۵۱۰/۳۸) عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدائِى قَالَ اَمَرَنِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اُذِّنَ فِى صَلوٰةِ الْفَجْرِ فَاَذَّنْتُ فَاَرَادَ بِلَالٌ اَنْ يُقِيْمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخَاصُدَاءٍ قَدْ اَذَّنَ وَمَنْ اَذَّنَ فَهُوَيُقِيْمُ .

(رواه الترمذی و ابوداؤد و ابن ماجه)

(510/38) It is related by Ziyad bin Harith ﷺ that, once, at the time of the Fajr prayers the Messenger of Allah ﷺ bade me to give *Azan* which I did. Afterwards, when the time for pronouncing *Iqamah* came, Bilal wanted to say it but the Prophet ﷺ said about me, "This Sa'd has given *Azan* and the rule is that whoever gives the *Azan* should (also) say *Iqamah*."

(Tirmizi, Abu Dawood and Ibn Majah)

(۵۱۱/۳۹) عَنْ عُثْمَانَ بْنِ اَبِىْ الْعَاصِ قَالَ اِنَّ مِنْ آخِرِمَا عَهِدَ. اِلَىَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنِ اتَّخِذْمُؤَذِّنًا لَا يَاخُذُ عَلىٰ اَذَانِهِ اَجْراً.

(رواه الترمذی)

(511/39) Uthman bin Abi Al-Aas ﷺ related "When the Messenger of Allah sent me to Taif as the Governer, one of the instructions he gave (at the time of my departure) was to appoint such a (man as) *Muazzin* who did not accept a remuneration for giving *Azan* (but did it wholely for the sake of Allah and with the object of earning the reward of the Hereafter)." (Tirmizi)

Commentary: Many legist-doctors, including Imam Abu Hanifah, have concluded from this Tradition that it is improper to accept remuneration for calling the *Azan*. Others have ascribed the insturction contained in it to pitey and devotion. Some latter-day jurists of the *Hanfi* school, also, have held that, in the changed

conditions of the times, justification can be found for remuneration. The dignity and sublimity of acts like *Azan* and *Imamat*[1], anyhow, demand that they should be performed solely for the sake of Allah and if it was unavoidable to agree to an emolument is ought ot be accepted for the other related duties and the matter should be settled explicitly at the time of taking up the appointment.

(٥١٢/٤٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اَللّٰهُمَّ اَرْشِدِ الْاَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِيْنَ .

(رواه احمد و ابو داؤد والترمذى و الشافعى)

(512/40) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "*Imam*[2] is the surety and *Muazzin* is trustee. O Allah! Guide the *Imams* and forgive the *Muazzins*.

(Musnad Ahmad, Abu Dawood, Tirmizi and Musnad Shafi'i)

Commentary: It shows that upon the Imams rests the responsibility of their own prayer as well of those who offer it behind them. Their endeavour should, therefore, be to observe prayer in the best possible manner, both inwardly and outwardly. As for the *Muazzin*, people rely upon him for *Azan* and so he should discharge the duty with the fullest sense of responsibility by giving the *Azan* at the right time, regardless of his own convenience. This hadith mentions the responsibility of both of them and the Prophet has prayed for both.

(٥١٣/٤١) عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ اَتَيْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَابْنُ عَمٍّ لِّىْ فَقَالَ اِذَا سَافَرْتُمَا فَاَذِّنَا وَ اَقِيْمَا وَلْيَؤُمُّكُمَا اَكْبَرُكُمَا .

(رواه البخارى)

(513/41) It is related by Maalik bin Huwayrith ﷺ "(Once) I went to the Messenger of Allah ﷺ and my cousin (i.e., uncle's son), also, was with me. The Prophet ﷺ said: 'When you are on a journey, say *Azan* and *Iqamah* for prayer, and the eldest of you should act as Imam and lead the service." (Bukahri)

Commentary: In another version of the same incident, appearing, also, in *Sahih Bukhari*, it is stated that Maalik bin Huwayrith had

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❶. Leading the congregational

❷. One who leads congregational

gone to the Prophet with some other men of his tribe and stayed with him for about twenty days with the object of learning about Faith and profiting from his blessed company. The Prophet's remark mentioned by Maalik bin Huwayrith was, probably, made when he was taking leave of him. Two things have been stressed in it: (i) care should be taken to call the *Azan* and the *Iqamah* for prayer even during a journey, and (ii) the oldest man in the party should lead the service. Since from the point of view of Faith and its knowledge Maalik bin Huwayrith and his companions were, apparently, of the same level and standard and on one enjoyed superiority over the other, the Prophet ﷺ advised that the eldest of them should function as the *Imam* and lead the service. In fact, it is the general rule for a situation like this.

Merit And Pre-eminence of *Azan* and *Muazzin*

(٥١٤/٤٢) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیْ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا یَسْمَعُ مَدیٰ صَوْتِ الْمُؤَذِّنِ جِنٌّ وَّلَا اِنْسٌ وَلَا شَیْئٌ اِلَّا شَهِدَ لَهٗ یَوْمَ الْقِیٰمَةِ. (رواه البخاری)

(514/42) Abi Sa'eed al-Khudri رضي الله عنه had narrated that the Messenger of Allah ﷺ said: "Within the range of the Muazzin's voice, whoever hears him — man, jinn or anything--shall testify on his behalf on the Day of Resurrection." (Bukhari)

Commentary: Allah has granted, in some measure, the awreness of Himself to everything that exists.

وَاِنْ مِّنْ شَیْئٍ اِلَّا یُسَبِّحُ بِحَمْدِهٖ (الاسراء ١٧: ٤٤)

And there is not a thing but hymneth His praise.(Al-Isra'a 17:44)

Hence, when the *Muazzin* calls the *Azan* and proclaims the Glory and Greatness of Allah and His Oneness, and the mission of His messenger and his Call, all the creatures, along with men and jinn, hear it, and they shall testify to it on the Day of Ressurection. Indeed, this is an enviable merit of *Azan* and the *Muazzin*.

(٥١٥/٤٣) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ اِنَّ

الشَّيْطَانَ اِذَا سَمِعَ النِّدَاءَ بِالصَّلٰوةِ ذَهَبَ حَتّٰى يَكُوْنَ مَكَانَ الرَّوْحَاءِ.

(رواه مسلم)

(515/43) Sayyidina Jabir ﷺ has said that the Prophet ﷺ said, "When the devil hears the call of prayer, he flees as far as Ar-Rawha." (Muslim)

Commentary: Among the creations of Allah some things are not tolerated by others. For example, darkness cannot stand the sun. Just as the sun rises, darkness disappears. Again, fire is not tolerated by cold; for as the fire is kindled, cold disappears. It is something like that between the devil and the azan. The Messenger of Allah ﷺ has said that as he hears the call to prayer he flees far away, say as far as Ar-Rawha is from Madinah. (Talha bin Nafi' who is one of those who have transmitted this hadith from Sayyidina Jabir ﷺ has said that Ar-Rawha is 36 miles from Madinah).

The gist of the hadith is that the *azan* is the call to prayer and faith. It is much dear to Allah and His pious slaves rush towards the mosque on hearing it but it is like an explosive for the devil who flees from it on hearing it.

(٥١٦/٤٤) عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمُؤَذِّنُوْنَ اَطْوَلُ النَّاسِ اَعْنَاقًا يَوْمَ الْقِيٰمَةِ . (رواه مسلم)

(516/44) Sayyidina Mu'awiyah ﷺ said that he heard the Messenger of Allah ﷺ say, "The mu'azzin will have the longest necks on the Day of Resurrection." (Muslim)

Commentary: That they will have the longest neck is the liternal meaning of the hadith but scholars have extended various explanations for it. In my opinion it means that they will have their heads raised on that day. On the Day of Resurrection , they will be on mounds of musk as the next hadith says. This will be their distinction that day.

(٥١٧/٤٥) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثَةٌ عَلٰى كُثْبَانِ الْمِسْكِ يَوْمَ الْقِيٰمَةِ عَبْدٌ اَدّٰى حَقَّ اللّٰهِ وَحَقَّ مَوْلَاهُ وَرَجُلٌ اَمَّ قَوْماً وَهُمْ بِهٖ رَاضُوْنَ وَرَجُلٌ يُنَادِى بِالصَّلٰوةِ الْخَمْسِ كُلَّ يَوْمٍ وَلَيْلَةٍ

(رواه الترمذى)

(517/45) It is related by Abdullah bin Umar that the Messenger of Allah said: "On the Day of Final Resurrection three of (kinds of) men will be on mounds of musk: (i) the worthy slave who gives the rights of Allah and of his master: (ii) the man who leads a party (or community) and they are pleased with him (on account of his integrity and good behaviour); and (iii) the bondsman who called the *Azan* five times every day and night." (Tirmizi)

(٥١٨/٤٦) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَذَّنَ سَبْعَ سِنِيْنَ مُحْتَسِبًا كُتِبَ لَهُ بَرَاءَةٌ مِنَ النَّارِ.

(رواه الترمذی و ابوداؤد و ابن ماجه)

(518/46) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said: "Freedom from the Fire of Hell is written down for the bondsman who calls *Azan* for seven gears for the sake of Allah." (Tirmizi, Abu Dawood, and Ibn Majah)

(٥١٩/٤٧) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُؤَذِّنِيْنَ وَالْمُلَبِّيْنَ يَخْرُجُوْنَ مِنْ قُبُوْرِهِمْ يُوذِّنُ الْمُؤَذِّنُ وَ يُلَبِّى الْمُلَبِّىُّ .

(رواه ، الطبرانی فی الاوسط)

(519/47) It is related on the authority of Jabir ﷺ that the Messenger of Allah ﷺ said: "Those who give the *Azan* and those who recite *Talbiya*[1] shall rise from their graves in such a state that the graves of *Azan* will be giving *Azan* and the reciters of Talbiya will be reciting *Talbiya*." (Tabrani)

Commentary: The secret of the exceptional virtues of *Azan* and *Muazzin* lies in the fact that *Azan* is a distinguishing feature and practice of Islam and makes a most eloquent and comprehensive call of Faith, and the *Muazzin* is its giver, and, so to speak, the herald and proclaimer of Allah.

We, alas, have grown heedless of it and the calling of *Azan* in now regarded a lowly profession. May Allah forgive us this sin

❶. Talbiya is the special recital of the pilgrims performing the Hajj or Umra. The words of Talbia are: Labbaik allahumma labbaik; labbaik la sharika lak labbaik; in-nal hamda wan-nimata laka wal mulk; la shrika lak (O Allah! Here I am in your presence! You have no partner! Here I am! All praise is for You and from You are all Blessing! To You alone belongs all Power (and Rule)! You are without a partner!

which is common to all of us. And, may He inspire us to repent and reform!

Responding to Azan And The Supplication Made After It

(٥٢٠/٤٨) عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ الْمُؤَذِّنُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ فَقَالَ اَحَدُ كُمْ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ اَشْهَدُ اَنْ لَااِلٰهَ اِلَّا اللّٰه قَالَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه ثُمَّ قَالَ اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه قَالَ اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه ثُمَّ قَالَ حَيَّ عَلَى الصَّلٰوة قَالَ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاح قَالَ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه ثُمَّ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ لَااِلٰهَ اِلَّا اللّٰه قَالَ لَا اِلٰهَ اِلَّا اللّٰه مِنْ قَلْبِهٖ دَخَلَ الْجَنَّةَ . (رواه المسلم)

(520/48) It is related on the authority of Umar ﷺ that the Messenger of Allah ﷺ said: "When the *Muazzin* calls out *Allahu Akbar, Allahu Akbar*, and (in reply to it) one of you should say, *Allahu Akbar, Allahu Akbar*; and after it, when the *Muazzin* says, *Ash-hadu al-laa ilaaha illAllaah*, and (in reply to it) he, too, must say,, *Ash-hadu al-laa ilaaha illAllaah*; and after it, when the *Muazzin* calls, *Ash-hadu an-na Muhammadar Rasoolul-laah*, and (in reply to it) he, too, should say, *Ash-hadu an-na Muhammadar Rasoolul-laah*; and after it, when *Muazzin* says, *Hayya alas-Salaah*, and (in reply of it) he must say, *Laa hawla wa laa quwwata il-lla bil-laah*; and, after it, when the *Muazzin* says, *Hayya alal falaah*, and (in reply to it) he must say, *Laa hawla wa laa quwwata il-lla bil-laah*; and, after it, when the *Muazzin* says, *Allahu Akbar, Allahu Akbar*, and (in reply to it) he, too, should say, *Allahu Akbar, Allahu Akbar,* and, after it, when the *Muazzin* says, *Laa-ilaaha, il-lal-laah*, and (in reply of it) he, too must say *Laa-ilaaha, il-lal-laah*, if all this is said from the heart, he shall go to Heaven." (Muslim)

Commenrtay: As we have seen earlier, there are two aspects of *Azan*. One is that it is the summons to prayers, and the other is that it is the call of Faith and a public declaration of Islam. In the former case, it is the duty of a Muslim to get ready for observing prayer as soon as he hears the Azan and reaches ther mosque in

time while, in the latter, he is called upon when he hears it. All the Muslims are, thus, to renew the bond and convenant of Faith at the time of every *Azan*. It shows why *Azan* though, apparently, it is a minor effect on the post of the listner.

(٥٢١/٤٩) عَنْ سَعْدِ بْنِ اَبِىْ وقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَسْمَعُ الْمُؤَذِّنَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهَ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهٗ وَ رَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّاوَّ بِمُحَمَّدٍ رَسُوْلًا وَّ بِالْاِسْلَامِ دِيْنًا غُفِرَلَهٗ ذَنْبُهٗ . (رواه مسلم)

(521/49) It is related by Sa'd bin Abu Waqqas ﷺ that the Messenger of Alalh ﷺ said: "Whoever, on hearing the *Azan* (i.e., when the *Azan* comes to an end) says: *Ash-hadu al-laa ilaaha illAllaah wahdahu laa sharika lahu wa ash-hadu an-na Muhammadun abduhu wa rasooluhu; raditu bil-laahi rabba wa bi Muhammadar rasoola wa bil-Islam-i-deena*. (I affirm that there is no god but Allah, One and Unpartnered, and Muhammad is His slave and Messenger ﷺ, and I am pleased with Allah as Lord, and in Muhammad as Messenger, and in Islam as the religion), his sins will be forgiven." (Muslim)

Commentary: We have spoken on sins being forgiven on doing righteous deeds when we discussed the *Wudu*, the same principle applies here.

(٥٢٢/٥٠) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَسْمَعُ النِّدَاءَ اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْدَ نِ الَّذِىْ وَعَدْتَهٗ حَلَّتْ لَهٗ شَفَاعَتِىْ يَوْمَ الْقِيٰمَةِ (رواه البخارى)

(522/50) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Whoever will, at the time of hearing *Azan*, make the prayer to Allah: *Allahumma rab-ba haathihid-da'wat-it-ta -ammati was-salaat-il-qa-imati aati Muhammada nil-waseelata wal-fazeelata wab-as-hu muqaman mahmuda nil-lazi wa'a-tahu* (O God, the Lord of this perfect Call and the long-lasting and unchanging prayer, bestow upon Muhammad ﷺ the place of special honour and intercession and elevate him to the place of

choicest favour and worthiness which You have promised for him), that bondsman will be worthy of my intercession on the Day of Resurrection." (Bukahri)

Commentary: In this Tradition we are exhorted to pray for three things for the sacred Prophet ﷺ and assured that the bondsmen who will act accordingly on hearing the *Azan* will have a special claim to his intercession. These three things are, intercession, honour and place of choicest favour and worthiness. In a Tradition quoted in *Sahih Muslim* it is explained about the 'place of intercession' that it is a most distinctive station of Divine esteem and affection and a rank of unparalleled glory and exaltation in Paradise which is going to be conferred upon only one bondsman of the Lord, and the 'place of honour' is another name for the same way, the 'place of choicest favour and worthiness' implies that one who will be honoured with it will be held in high respect by everyone and all men will praise and be grateful to him.

Traditions relating to Intercession have already appeared in the earlier part of this book in which it is stated that on the Day of Recompense which will be a special occasion for the display of Divine Majesty and Splendour, everyone, irrespective of his rank or station on the earth, will be seized with fear and anxiety, so much so that exalted Prophets علیهم السلام like Nuh, Ibrahim, Musa and Isa will not have the courage to plead with the Almighty. The Prophet Muhammad ﷺ will, then step forward with "I am for it. I am for it" on his lips and beseech Allah humbly, first of all, for whole mankind that the state of anxious, uncertaihty and expectation may be ended, the Reckoning done and the Judgement pronounced. After it, the door of intercession on behalf of the sinners and of their being taken out of Hell will, also, open at his request and initiative. As the Prophet ﷺ himself has said, "I will be the first intercessor and my intercession will be accepted in the first plac", and, also, "On the Day of Resurrection, the Banner of Praise will be in my hand, and Adam, and, in addition to him, all the Prophets and Messengers علیهم السلام and their followers will be under it." This is the place of choicest favour and worthiness' about which it has been said to the Prophet ﷺ in the Qur'an:

عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُوْدًا (الاسراء ١٧:٧٩)

It may be that thy Lord will raise thee to the praised estate
(Al-Asra' 17:79)

In fine, the singular rank that has been referred to as 'Intercession' and 'Honour' in above saying and the praised estate mentioned in the Qur'an are going to be bestowed upon the holy Prophet. It has been decreed beforehand by Allah and it is out of sheer kindness that the Prophet ﷺ has exhorted us to pray to God to raise him to those ranks and station and promised that whoever will do so will earn a special claim to his intercession on the Day of Reckoning.

Note: The method of acting on it is that every *Kalima* of *Azan* should be repeated after the *muazzin*, as mentioned in the narrative of Sayyidina Umar ؓ, and, afterwards,

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

Ash hadu an la' ilaha illal-lah

uttered, as shown in the report by Sa'd bin Abu Waqas ؓ, and, finally, the supplication,

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْدَ نِ الَّذِىْ وَعَدْتَّهٗ

Allahumma rab-ba haazihid-da'wat-it-ta-ammati was-salaat-il-qa-imati aati Muhammada nil-waseelata wal-fazeelata wab-as-hu muqamam mahmuda nil-lazi wa'a-tahu

made, as indicated in the above saying, for the Prophet ﷺ

It is stated by Ibn Hajr in *Fath-ul-Bari* that in the Tradition quoted in *Baihaqi*, the words,

"اِنَّكَ لَا تُخْلِفُ الْمِيْعَاد"

In-naka laa tukhliful miyad

(Verily, you do never break your promise),

are added at the end of the prayer.

MOSQUES

Their Grandeur & Significance, Rights & Proprities.

For the realisation of sublime aims and ideals associated with prayer, some of which have been indicated in the preceding Chapter with reference of Shah Waliullah رحمة الله عليه, it is essential to give it a collective design and character. In the Islamic *Shari'ah*, the mosque and the congregation have been provided the instruments of it, and it is hard to over-emphasise the role these two things play in the generation, organisation and protectioin of the religious life of Muslims.

The Prophet ﷺ has, on one hand, taken utmost pains to enjoin the observation of prayer with a collective arrangement and given stern warnings of punishment to those who act otherwise, and, on the other, laid an exceptional stress or the significance of the mosques and called them the Houss of Allah, next in importance only to the *Ka'bah*. He has made them the spiritual centres of the *Ummah*, and, explaining their glory and preciousness in the sight of Allah, urged upon his followers that wherever they are, and at whatever time, their hearts and souls should remain attached to them. Besides, the Prophet ﷺ has, also, taught us the rights of mosques and etiquettes to be observed there.

Significance

(٥٢٣/٥١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَبُّ الْبِلَادِ اِلَى اللّٰهِ مَسَاجِدُهَا وَاَبْغَضُ الْبِلَادِ اِلَى اللّٰهِ اَسْوَاقُهَا . (رواه مسلم)

(523/51) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The parts of land dearest to Allah are the

mosques and the most hateful, the market-places." (Muslim)

Commentary: Human life has two aspects. One is angelic and spiritual which is the clestial and the refined aspect and the other is material and bestial which is the terrestrial and the vulgar one. The angelic and spiritual aspect calls for virtuous deeds like Divine Worship and God-remembrance through which its disciplining and evolution takes place and a man becomes worthy of the good grace of Allah. The foremost centres of these acts are the mosques where divine honours are paid to Allah all the time and owing to which they bear a close association with the *Bayt Allah* / House of Allah. In cities and other human dwellings, the most pleasing to God, at all events, are mosques.

On the contrary, the market-places, by their very nature, are related to the material urges of man, and, in them, he generally grows negligent of his duty to Allah. On account of this apathy and abundance of sin and immorality, their atmosphere, on whole, is unhealthy and spiritually harmful. The markets are, therefore, the most detestable of all the places in the judgement of Allah.

The sustance of this Tradition is that the Believers should feel more attached to the mosques and go to the baaars only when it is necessary, taking care to protect themselves against the evils that are commonly associated with them, such as, falsehood and deceit. With in these limits, it is quite permissible to go to the market-places and engage in buying and selling goods for which people meet there. The Prophet ﷺ, indeed, has given the glad tidings of Paradise to those who carry on trade with honesty and due regard of the God-Given laws. It is like this that though the lavatory is, basically, a most abominable place, one cannot refuse to have anything to do with it. The bondsman, in fact, earns the Divine reward, in good measure if he is heedful of the commands of the *Shari'ah* and abides by the confirmed practice of the Prophet ﷺ while going to the toilet for answering the call of nature.

(٥٢٤/٥٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ يُظِلُّهُمُ اللّٰهُ فِىْ ظِلِّهٖ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّهٗ، اِمَامٌ عَادِلٌ وَ شَابٌّ نَشَأَ فِىْ عِبَادَةِ اللّٰهِ وَرَجُلٌ قَلْبُهٗ مُعَلَّقٌ بِالْمَسْجِدِ اِذَا خَرَجَ مِنْهُ حَتّٰى يَعُوْدَ اِلَيْهِ وَرَجُلَانِ تَحَابَّا فِى

اللّٰهِ اِجْتَمَعَا عَلَيْهِ وَتَفَرَّ قَا عَلَيْهِ وَرَجُلٌ ذَكَرَاللّٰهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ
دَعَتْهُ اِمْرَأَةٌ ذَاتُ حَسْبٍ وَ جَمَالٍ فَقَالَ اِنِّیْ اَخَافُ اللّٰهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ
فَاَخْفَاهَا حَتّٰی لَا تَعْلَمَ شِمَالُهٗ مَا تُنْفِقُ يَمِيْنُهٗ. (رواه البخاری و مسلم)

(524/52) It is related by Abu Hurayrah ﷺ that the Messenger ﷺ of Allah said: "There are seven kind sof men whom Allah will accord a place under the shadow of His Mercy on the Day, on which there will be no other shadow than that of His Mercy (i) the ruler who ruled with justice, (ii) the young man who grew up in worship (i.e. was worshipful in childhood as well as in yough and the desires and impulses that were peculiar to young age did not distract him); (iii) the truthful Believer whose condition was that even when he went out of the mosque his heart was attached to it (and felt restless) till he returned; (iv) the two persons who loved each-other for the sake of Allah and remained united on it and parted (from one another) on it (i.e. the affection between whom was not conditional on presence, as the case, on the whole, was with the worldly people but they loved each other for the sake of Allah while they were together as well as out of one another's sight)' (v) the bondsman who wept when he remembered Allah in solidute, (vi) the man whom a beautiful, wealthy and respectable woman invited to sin but he said: 'I fear Allah, and, (therefore), I cannot proceed towards what is prohibited'; and (vii) the person who spent in the way of Allah and did it so secretly that his left hand did not know what he gave away with the right hand or to whom it was given."

(Bukhari and Muslim)

Commentary: In it the glad tidings of the shadow of Divine mercy have been given, in the third place, to the bondsman whose heart dwells in the mosque even when he is away from it. May Allah cause us to be one of the servents. *Aameen*!

(٥٢٥/٥٣) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَدَا
اِلَی الْمَسْجِدِ اَوْ رَاحَ اَعَدَّ اللّٰهُ لَهٗ نُزُلَهٗ مِنَ الْجَنَّةِ كُلَّمَا غَدَا اَوْرَاحَ .
(رواه البخاری و مسلم)

(525/53) Sayyidina Abu Hurayrah ﷺ said that the Messenger ﷺ of Allah said: "If anyone goes out in the morning or in evening to the mosque, Allah will prepare for him his food in

Paradise as often as he goes out in the morning or in the evening." (Bukhari and Muslim)

Commentary: As many times as a worshipper goes to the Mosque in the morning or in the evening, or during the day, the Kind Lord looks at him as His dear guest and each time as feast is arranged for him. He will find it on reaching there. We cannot imagine what reception is arranged for us there. *Kanz al-A'mal* quotes Abdullah bin Abbas on the authority of *Tareekh Hakim* as narrating this hadith.

اَلْمَسَاجِدُ بُيُوْتُ اللهِ وَ الْمُؤْمِنُوْنَ زُوَّارُاللهِ وَحَقٌّ عَلَى الْمَزُوْرِ اَنْ يُكْرِمَ زَائِرَهٗ
(كنزالعمال ص ١٢٤ ج٤)

"Mosques are houses of Allah. The Believers who come there are visitors (and guests) of Allah. If anyone comes to meet someone then he must honour and serve the visitor."

The *ahadith* of *Tareekh Hakim* are weak in the sight of scholars of hadith but the subject of the foregoing extract corresponds to the above hadith of Abu Hurayrah ﷺ Hence, it is quoted here.[1]

(٥٢٦/٥٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةُ الرَّجُلِ فِى الْجَمَاعَةِ تُضَعَّفُ عَلٰى صَلٰوتِهٖ فِىْ بَيْتِهٖ وَ فِىْ سُوْقِهٖ خَمْسَةً وَّعِشْرِيْنَ ضِعْفًا وَذَالِكَ اَنَّهٗ اِذَا تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ اِلَى الْمَسْجِدِ لَايُخْرِجُهٗ اِلَّا الصَّلٰوةُ لَمْ يَخْطُ خُطْوَةً اِلَّا رُفِعَتْ بِهَا دَرَجَةٌ وَّحُطَّ عَنْهُ بِهَا خَطِيْئَةٌ فَاِذَا صَلّٰى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّىْ عَلَيْهِ مَادَامَ فِىْ مُصَلَّاهُ اَللّٰهُمَّ صَلِّ عَلَيْهِ اَللّٰهُمَّ ارْحَمْهُ وَلَا يَزَالُ اَحَدُكُمْ فِىْ صَلٰوةٍ مَاانْتَظَرَالصَّلٰوةَ .
(رواه البخارى و مسلم)

(526/54) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "(The reward on) offering prayer congregationally in the mosque in twenty-five times as much as on saying it at home or in the market-placed and it is so because when the bondsman goes to the mosque, after performing *wudu* properly, and there is no other object of his going except (the offering up) prayer, he is elevated by one rank at each step and

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[1]. Kanzal-A'mal has another hadith on this topic from Ibn Mas'ud رضى الله عنه on the authority of Mu'ajjam Tabarani.

one sin of his forgiven. Moreover, when he offers the prayer, the angles continuously pray for mercy and benevolence on his behalf as long as he remains at his place. The supplication of the angles is: "Our Lord! Bestow your special grace upon this bondsman, bestow upon him Your mercy. And all the time anyone waits (in the mosque) for prayer, in the sight of Allah and in His reckoning, he is as if engaged in prayer."

(Bukhari and Muslim)

Commentary: In another version of the same Tradition the supplication of the angles is mentioned with the addition that 'O God! Forgive this bondsman his sins and accept his repentance. It is also stated that the angles will continue to supplicate for him until he causes pain to anyone through his arm or tongue or his *wudu* is voided.

(٥٢٧/٥٥) عَنْ عُثْمَانَ بْنِ مَظْعُوْنٍ اَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ ائْذَنْ لَنَا فِى التَّرَهُّبِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ تَرَهُّبَ اُمَّتِىْ اَلْجُلُوْسُ فِى الْمَسَاجِدِ اِنْتِظَارَ الصَّلٰوةِ . (رواه فى شرح السنة)

(527/55) Uthman bin Maz'oon ﷺ narates that once he said to the Prophet ﷺ, "O Messenger of Allah! Please grant me permission to adopt monasticism." The Prophet ﷺ replied: "Monasticism for my followers lies in sitting in the mosque and waiting for prayer to begin." (Sharah-as-Sunnah)

Commentary: Sometimes the Companions felt like withdrawing from the world and giving up its pleasures and they sought the Prophet's ﷺ advice about it. The inclinatio of Sayyidina Uthman bin Maz'oom, too, was very strong towards the monastic way of life and, once, he said several things like that to Prophet, the last of which was that he might be permitted to take up monsticism so that he could lead the life of a hermit. The above Tradition shows that the spiritual aims and the gains of the Hereafter for which monasticism was practised by the ancient communities could be attained by the Muslims by sitting in the mosque and waiting for prayer. As a matter of fact, to sit in the mosque and wait for prayer is a kind of *I'tikaf*[1].

❶. Retiring to the mosque for sometime. In Ramazan, the I'tikaf in the last days is a collective obligation on every neighbourhood.

(٥٦ /٥٢٨) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَشِّرِ الْمَشَّائِيْنَ فِي الظُّلَمِ اِلَى الْمَسَاجِدِ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيٰمَةِ

(رواه الترمذی و ابوداؤد)

(528/56) It is related by Buridah ﵁ that the Messenger of Allah ﷺ said: "To those who go to the mosques in darkness, give the glad tidings that (in return for it) perfect light will be granted to them on the Day of Resurrection." (Tirmizi Abu Dawood)

Commentary: To go the mosque regularly for prayer in the darkness of the night takes a lot of effort and is a sign of sincere devotion to Allah. Whoever does so has been given the good tidings by Allah, through the Prophet ﷺ that in the darkness of the Day of Resurrection perfect light will be made available to him.

Supplication to be Made on Entering and Coming Out of the Mosque

(٥٧/٥٢٩) عَنْ اَبِيْ اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَاِذَا خَرَجَ فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ .

(رواه مسلم)

(529/57) It is related by Abu Usad Sa'adi that the Messenger of Allah ﷺ said: "When anyone of you enters a mosque he should supplicate Allah: *Allahummafatah li abwaaba rahmatika* (O Allah, open the gates of your mercy for me), and when he comes out of it, he should supplicate: *Allahumma asaluka min fadlika* (O Allah, I beseech You for Your grace)." (Muslim)

Commentary: In the Qur'an and the traditions, generally the world *Rahmah* (i.e. grace) is used for heavenly rewards of the Hereafter and Fadl (i.e. grace) for earthly blessings like sustenance. The Prophet ﷺ has, therefore, exhorted us to beseech the Lord for the opening of the gates of mercy as we go into the mosque, for it is the place for seeking religious and spiritual benefits and blessings of the hereafter and for His grace i.e. abundance in the material things of life as we leave it for it is the proper thing for the world outside the mosque. The Real object of it all it is the bondsman should not become negligent while going into the mosque or coming out of it but on both the occassions his thoughts should be

directed towards Allah like a beggar.

Tahayyatul Masjid

(٥٣٠/٥٨) عَنْ اَبِىْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ اَنْ يَّجْلِسَ . (رواه البخارى و مسلم)

(530/58) It is related by Abu Qatadah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you enters the mosque he should offer two raka'at prayer before he sits down."

(Bukhari and Muslim)

Commentary: The mosques bear a close association with Allah. It is for this reason that they are known as the Houses of Allah. It is thus, among the proprieties of coming to the mosque that one should offer two *raka'at* prayer before sitting down. It is, so to stay, the act of salutation in the Court of Almighty. This prayer on account of it, is called *Tahayyatul Masjid* (i.e. *Salutation* to the Mosque). According to most of the authorities, however, this command belongs to the category of supererogatory acts the performance of which is meritorious but ommission is not sinful.

Note: It is distinctly stated in the above Tradition that the two rak'at should be offered before one sits in the mosque. But it has been seen that some people, first, deliberately sit down in the mosque, on entering it, and then get up and offer the *Tahayyatul Masjid.* Allah alone knows how and when this erroneous practice began. We learn from Mulla Ali Qari that it existed even in his time, i.e. four hundred years ago.

(٥٣١/٥٩) عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَقْدَمُ مِنْ سَفَرٍ اِلَّا نَهَاراً فِى الضُّحٰى فَاِذَا قَدِمَ بَدَءَ بِالْمَسْجِدِ فَصَلّٰى فِيْهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيْهِ . (رواه البخارى و مسلم)

(531/59) It is related by Ka'ab bin Maalik ﷺ 'the practice of the Messenger of Allah ﷺ was that when he returned from a journey, he entered Madinah during the day-light, at the time of *Chasht*, and the first thing he did was to go to the mosque where he offered two raka'at prayer and then sat down (for some time)."

(Bukhari and Muslim)

Commentary: In some other Traditions it is mentioned in detail that when the Prophet ﷺ returned from a journey he, generally, made the last halt in the vicinity of Madinah owing to which people knew where he was staying and they came to him in the morning. Early on the next morning he would leave for Madinah, reaching there after the light of day had spread. He would then, go straight to the mosque, or, in other words, pay the tribute of submission in the court of the King of Kings before meeting the members of his family. He sat in the mosque fro some time and met the people who came to see him.

Attachment to The Mosque is a Sign of Faith

(٥٣٢/٦٠) عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْاِيْمَانِ فَاِنَّ اللّٰهَ يَقُوْلُ اِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ. (رواه الترمذى وابن ماجة والدارمى)

(532/60) It is related by Abu Sa'eed Khudri ؓ that the Messenger of Allah ﷺ said: "When you see that a person is attached to the mosque and looks after it(devotedly), give the testimony of Faith for him because Allah says that only they frequent His mosques and keep them filled who believe in Him and the Last Day." (Tirmizi, Ibn-e-Majah and Daarmi)

Commentary: The mosque is the place of worship and a symbol of Faith. Sincere attachment to it, care and concern for its maintenance and anxiety to see it humming with worship and God-remembrance are, thus, the signs of true Faith.

Keeping the Mosques Clean and Supplied with a Pleasant Odour

(٥٣٣/٦١) عَنْ عَائِشَةَ قَالَتْ اَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبِنَاءِ الْمَسْجِدِ فِي الدُّوْرِ وَ اَنْ يُّنَظَّفَ وَ يُطَيَّبَ . (رواه ابو داؤد و الترمذى و ابن ماجه)

(533/61) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ gave the order for the construction of mosques in mohallas (i.e. quarters or paths) of the town, and he gave the order for keeping them clean and pleasantly smelling.

(Abu Dawood, Tirmizi and Ibn-e-Majah)

Commentary: It shows that if the different quarters of a town are wide apart, as it was in Madinah, mosques should be built in them according to need. The mosques should, further be kept free from dirt and supplied with perfume.

Reward on Construction of Mosques

(٥٣٤/٦٢) عَنْ عُثْمَانَ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنٰى لِلّٰهِ مَسْجِدًا بَنَى اللّٰهُ لَهٗ بَيْتًا فِى الْجَنَّةِ (رواه البخارى و مسلم)

(534/62) It is related by Uthman ﷺ that the Messenger of Allah ﷺ said: "Whoever builds a mosque for Allah (i.e. solely for His pleasure and with the aims of earning the Diving reward), Allah will have a mansion built for him in Paradise."(Bukhari & Muslim)

Commentary: It occurs repeatedly in the Qur'an and the Traditions that the recompense in the Hereafter will be proportionate to the deed. The grant of a mansion in the Paradise to anyone who builds a mosque should, therefore, seen natural.

Adornment and Embellishment of the Mosque

(٥٣٥/٦٣) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اُمِرْتُ بِتَشِييْدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتُزَخْرِ فُنَّهَا كَمَا زَخْرَفَتِ الْيَهُوْدُ وَالنَّصَارٰى (رواه ابوداؤد)

(535/63) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said: "I have not been commanded to build tall and imposing mosques." (After narrating it, Abdullah bin Abbas added by way of a prophecy): "Surely, you will begin decorating your mosques as the Jews and Christians have decorated their places of worship." (Abu Dawood)

Commentary: Its purport is that outward splendour and ornamentation is not desirable for the mosques. The emphasis ought to be on simplicity. As for the prediction made by Sayyidina Abdullah bin Abbas ﷺ he would have, evidently, learnt about it from the sacred Prophet ﷺ some time or the other. The following saying of the Prophet ﷺ has, further, been quoted in Ibn-e-Majah on the authority of Abdullah bin Abbas ﷺ himself.

"I am seeing that at a time (when I will not be present in your midst) you, too, will make your mosques as grand and imposing as the Jews have made their synagogues and the Christians their churches."

اَرَاكُمْ سَتَشْرِفُوْنَ مَسَاجِدَ كُمْ بَعْدِىْ كَمَا شَرَفَتِ الْيَهُوْدُ كَنَائِسَهُمْ وَ كَمَا شَرَفَتِ النَّصَارىٰ بِيَعَهَا .
(كنز العمال بحواله ابن ماجه)

It is, also, possible that Sayyidina Abdullah bin Abbas ﷺ, who lived for eight years after the death of the Prophet ﷺ, had made the prophecy on the basis of the direction of and the speed with which transformation had begus to take place in the mental character and way of life of the Muslims. Anyway, whatever the ground, the prediction has proved literally true. In some parts of our own country mosques are found which surpass even the churches and synogogues in grandeur.

(٥٣٦/٦٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يَّتَبَاهَى النَّاسُ فِى الْمَسَاجِدِ.
(رواه ابو داؤد ، و النسائى والدارمى و ابن ماجه)

(536/64) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "One of the protents of the Hour (of Doom) is that people will begin to excel one another (in the construction of) mosques." (Abu Dawood, Nasai, Daarmi and Ibn-e-Majah)

Commentary: Among the protents of the Day of Ressurrection there are some which will occur just on the eve of it, such as, the appearance of Dajjal and the rising of the sun in the west and others that will become evident some time before it. The evils and calamities the Prophet ﷺ has forecast as the precursors of the Last Day belong to the latter category and the keen-ness to surpass one another in the erection of mosques is some of them.

No one Should Come to the Mosque After Eating a Thing Giving out a Disagreeable Smell

(٥٣٧/٦٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَاِنَّ الْمَلَائِكَةَ تَتَاَذّٰى مِمَّايَتَاذّٰى مِنْهُ الْاِنْسُ
(رواه البخارى و مسلم)

(537/65) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Whoever eats of this evil-smelling plant (i.e. onion or garlic) should not come to our mosques for what is disagreeable to men is, also, disagreeable to angles." (Bukhari and Muslim)

Commentary: The religious significance of the mosques and the unique association they bear with Allah demands, among other things, that these should be protected from every kind of foul odour. Since onion and garlic posses a sort of unpleasant smell — and during the time of the Prophet ﷺ people often ate them raw — it was commanded by him that no one should come to the mosque after eating them and the reason he gave for it was that anything that was hurtful to men was hurtful to the angles of Allah as well, and, as the angles visit the mosques often and join men, particularly in prayer it is essential that distress is not caused to the holy and distinguished visitors by a thing like foul smell.

Another Tradition referring to the same incident and quoted in *Abu Dawood*, on the authority of Mu'awiya bin Qurrah, tells that the Prophet ﷺ distinctly mentioned onion and garlic as the thing people should avoid eating when they came to the mosque. It is, further, stated that if anyone wanted to eat them he should have them cooked so that their unpleasant smell was destroyed.

Though only onion and garlic are spoken of in this report, it, obviously, applies to all foul-smelling articles of food, or, rather, to everything repulsive to the people of good taste.

Forbidding The Recitation of Poetry and Buying and Selling of Goods in The Mosque

(٥٣٨/٦٦) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ تَنَاشُدِالْاَشْعَارِ فِى الْمَسْجِدِ وَعَنِ الْبَيْعِ وَالْاِشْتِرَاءِ فِيْهِ وَاَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلٰوةِ فِى الْمَسْجِدِ . (رواه ابوداؤد و الترمذى)

(538/66) Amr bin Shu'ayb reported on the authority of his father Shu'ayb that his grand father said that the Messenger of Allah ﷺ forbade the recitation of poetry and the purchase and sale of goods in the mosque, and he, also forbade the sitting of people in circles in the mosques, on a Friday, before the commencement of the prayers. (Abu Dawood and Tirmizi)

Commentary: The sanctity of the mosques, again, requires that these should not be used for activities which though legitimate in themselves, are not closely related to Faith and worship, as for instance, the holding of a poetic symposium and the carrying out of trade. As for the last part of the above Tradition, concerning a Friday, it, apparently, shows that people who reached the mosque before time, which has of course, been urged in the Traditions, should occupy themselves with prayer and God-remembrance till the start of the service instead of becoming separate circles.

Protection From Little Children and Noise

(٥٣٩/٦٧) عَنْ وَاثِلَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَ مَجَانِيْنَكُمْ وَشِرَاءَ كُمْ وَبَيْعَكُمْ وَخُصُوْمَاتِكُمْ وَرَفْعِ اَصْوَاتِكُمْ وَاِقَامَةِ حُدُوْدِكُمْ وَسَلِّ سُيُوْفِكُمْ . (رواه ابن ماجه)

(539/67) It is related by Wathilah bin al-Asqa' that the Messenger of Allah ﷺ said: "Keep away from your mosques your little children and the lunatics, and, in the same wya, keep away from the mosques your buying and selling, and your mutual quarrels, and your hubbub, and (your) inflicting penalty (for a transgression of the law of Allah), and drawing swords. (Nothing of the sort should be done within the precints of the mosques as all this is inimical to their sanctity and reverence)."

(Ibn-e-Maajah)

Forbidding of Wordly Talk in The Mosques

(٥٤٠/٦٨) عَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاتِيْ عَلَى النَّاسِ زَمَانٌ يَكُوْنُ حَدِيْثُهُمْ فِيْ مَسَاجِدِهِمْ فِيْ اَمْرِ دُنْيَاهُمْ فَلَا تُجَالِسُوْ هُمْ فَلَيْسَ لِلّٰهِ فِيْهِمْ حَاجَةٌ . (رواه البيهقى فى شعب الايمان)

(540/68) It is related, in the nature of Mursal,[1] by Hasan Basri that the Messenger of Allah ﷺ said: "A time will come when the conversation of the people in the mosques will centre around their wordly affairs. You must not sit with such people. Allah

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❶. A Tradition which is related by a Taba'ee without giving the name of the companion through whom it had reached him is called Mursal in the special terminology of Islam.

has nothing to do with them." (Baihaqi)

Commentary: The mosque being the House of Allah it is in the fitness of the things that nothing was said there which was not aimed at the propitiation of Allah or related to Him in any other way. Social and collective problems of the Muslims can, of course, be discussed in the mosques but due regard must be shown in it, also, to proprieties, and everything that is done must be within the frame work of Divine guidance.

Presence of Women in the Mosques

(٥٤١/٦٩) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَاذَنَكُمْ نِسَائُكُمْ بِاللَّيْلِ فَأْذَنُوْلَهُنَّ . (رواه البخاری و مسلم)

(541/69) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "When your wives ask you for permission to go to the mosque, give it to them."

(Bukhari And Muslim)

(٥٤٢/٧٠) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوْا نِسَاءَ كُمُ الْمَسَاجِدَ وَ بُيُوْتُهُنَّ خَيْرٌ لَهُنَّ . (رواه ابوداؤد)

(542/70) Abdullah bin Umar ﷺ related to us that the Messenger of Allah ﷺ said: "Do not stop your women from going to the mosques, but it is better for them in their homes."

(Abu Dawood)

Commentary: During the lifetime of the Prophet ﷺ, when he personally led all the five daily services, many pious and right-minded ladies wanted to be allowed to offer up at least the two nightly prayers of *Isha* and *Fajr* behind him though the Prophet ﷺ had repeatedly made it clear that it was better and more meritorious for women to offer prayers at home. But some people did not permit their wives to go to the mosque. It was, however, not due to any misgiving or fear of mischief as the moral and social stands in the Muslim society were very high at that time but a sense of pride which was wholly un-Islamic. Hence, the Prophet ﷺ felt that if women asked for permission to go to the mosque in the night it should be given to them but to the women, themselves, he always advised that it was better to offer Prayer at home.

(٥٣٤/٧١) عَنْ اُمِّ حُمَيْدِ السَّاعِدِيَّةِ اَنَّهَا جَاءَ تْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّىْ اُحِبُّ الصَّلٰوةَ مَعَکَ قَالَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ عَلِمْتُ اَنَّکِ تُحِبِّيْنَ الصَّلٰوةَ مَعِىَ وَصَلٰوتُکِ فِىْ
بَيْتِکِ خَيْرٌ مِّنْ صَلٰوتِکِ فِىْ حُجْرَتِکِ وَصَلٰوتُکِ فِىْ حُجْرَتِکِ خَيْرٌ مِّنْ
صَلٰوتِکِ فِىْ دَارِکِ وَصَلٰوتُکِ فِىْ دَارِکِ خَيْرٌ مِّنْ صَلٰوتِکِ فِىْ مَسْجِدِ
قَوْمِکِ وَصَلٰوتُکِ فِىْ مَسْجِدِ قَوْمِکِ وَ خَيْرٌ مِنْ صَلٰوتِکِ فِىْ مَسْجِدِىْ .

(رواه احمد، كنز العمال)

(543/71) Narrated Umm-e-Humayd Sa'idiyah wife of Abu Humayd Sa'idi that once she went to the Messenger of Allah ﷺ and said: "I wish that I offered prayer (congregationally) with you in the mosque." "I know", replied the Prophet ﷺ, "that you want very much to offer prayer with me (i.e. behind me in congregation), but the principles of the *Shari'ah* is that the prayer you offer in the inner part of your house is superior to the prayer you offer in the outer verandah of it, and the prayer you offer in the outer courtyard of your house is superior to the prayer you offer in the mosque of your tribe (which is nearer to your house), and the prayer you offer in the mosque of your tribe is superior to the prayer you offer in my mosque."

(Kanzul 'Amaal with reference to Musnad-e-Ahmad)

Commentary: From many other Traditions, too, it appears that the Prophet ﷺ often explained the above position to women as regards the offering of prayer in the mosque. Yet, many ladies ardently desired that though it was better in the judgement of the Lord for them to offer prayer at home, they might be allowed to go to the mosque, atleast in the night, and offer it behind the Prophet ﷺ and since the underlying sentiment was that of true religious devotion to the Prophet ﷺ and there was no apprehension of mischief during those days, the sacred Prophet ﷺ advised the Companions ؓ to allow their wives to go to the mosque at night if they wanted to do so. Anyhow, this command was given at a time when there was no fear of an unwanted thing taking place if the women went out and it was disliked by some Companions only because of a false sense of vanity or natural inclination. But as the state of the society underwent a change and social and moral evils crept into it,

it no longer remained desirable[1]. What no less a person than Sayyidah Ayshah رضی الله عنها had to say about it is given in the next Tradition.

(٥٤٤/٧٢) عَنْ عَائِشَةَ قَالَتْ لَوْ اَدْرَکَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَااَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسَاجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِيْ اِسْرَائِيْلَ.
(رواه البخاری و مسلم)

(544/72) It is related that Sayyidah Ayshah رضی الله عنها said: "Were the Messenger of Allah ﷺ to see the things women have now acquired (in their conduct and deportment), he would have forbidden them from going to the mosque in the same way as the women of Bani Israel had been forbidden (to go to their places of worship) during the days of the earlier Prophets."
(Bukhari and Muslim)

Commentary: This observation was made by Sayyidah Ayshah رضی الله عنها in her time (after the passing away of the holy Prophet ﷺ), and for this reason, according to Shah Waliullah رحمة الله عليه, the Companions رضی الله عنهم, generally, had come to hold that women should no longer be permitted to go to the mosque. With the rapid transformation of social values in the succeeding generations and in the context of our mournful moral degeneration it is now absolutely out of the question.

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1. Comments on the above narratives are adapted from Shah Waliullah's *Hujjat*, Vol. II, p26.

CONGREGATION

We have seen how *as-salah* (prayer) is not merely an obligatory mode of worship but also a sign and symbol of Islam. To observe it is a proof of one's wholehearted allegiance to Islam and its omission denotes indifference to Faith and an attitude of inattention and unconcern towards Allah and the Prophet ﷺ. It was, therefore, essential to have an arrangement that enabled everyone to offer prayer openly and for all to see. The Prophet ﷺ, consequently , prescribed the method of congregation and made it compulsory for every Muslim who was not ill or had any other valid excuse to offer prayer individually or at home. We believe, the real wisdom behind the insitution of congregational prayer is that the Muslims, in that way, were subjected to supervision and superintendence five times a day. Moreover, our everyday experience is that many Muslims who offer prayer regularly, thanks to congregational service, would not have maintained such regularity without it.

The institution of congregational prayer moreover, is a unique informal plan for the religious instruction of Muslims and offers them a wonderful oppertunity to come into contact with one another and know about each-other's welfare regularly.

The atmosphere of worship, devotness and repentance that pervades the mosques and the effect it produces in the hearts, the bestowal of Divine favours that takes place when the hearts of the bondsmen of different religious and spiritual levels turn in unison towards Allah, and the company of the angels with which the devotees are blessed in congregational prayer, as a number of the Traditions tell, are, again, the singular advantages of the system of congregation.

Besides, it can be most helpful in the promotion of the sense of

the solidarity and cooperation among the Muslims. It should not be difficult for any one to appreciate, in the modern times, the tremendous social and other benefits to which the five daily get-togethers in the mosques of the locality and the greater weekly congregation in the central mosque of the town on Fridays and even greater congregations of the *'Eids*, twice in a year, can be put.

Be that as it may, it is owing to these blessing and advantages that everyone is requied to offer prayers congregationally unles there is a genuine excuse like illness, and as long as the teachings of the Prophet ﷺ were sincerely observed, every Muslim, with the exception of the sick and the hypocrites, took care to offer prayers congregationally, and negligence concerning it was, commonly, considered to be a sign of hypocrisy.

Importance

(٥٤٥/٧٣) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلٰوةِ اِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهٗ اَوْ مَرِيْضٌ اِنْ كَانَ الْمَرِيْضُ لَيَمْشِىْ بَيْنَ رَجُلَيْنِ حَتّٰى يَاتِىَ الصَّلٰوةَ وَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدٰى وَاِنَّ مِنْ سُنَنِ الْهُدٰى الصَّلٰوةُ فِى الْمَسْجِدِ الَّذِىْ يُؤَذَّنُ فِيْهِ ...... وَفِىْ رِوَايَةٍ ...... اِنَّ اللّٰهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدٰى وَ اِنَّهُنَّ (اَىِ الصَّلَوَاتُ حَيْثُ يُنَادٰى بِهِنَّ) مِنْ سُنَنِ الْهُدٰى وَلَوْ اَنَّكُمْ صَلَّيْتُمْ فِىْ بُيُوْتِكُمْ كَمَا يُصَلِّىْ هٰذَا الْمُتَخَلِّفُ فِىْ بَيْتِهٖ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ . (رواه مسلم)

(545/73) Abdullah bin Mas'ud ﷺ related to us "I have seen ourselves (i.e., the Muslims) in the state that he who did not offer prayer in congregation was either a hypocrite whose hypocrisy was not hidden from anyone or an unfrortunate sick invalid (who could not come to the mosque owing to illness), and even some sick people came to the mosque, supported by two men, and joined the congregation"...........After it, Abdullah bin Mas'ud ﷺ said, "The Messenger of Allah ﷺ has imparted to us the knowledge of *Sunan Huda* (i.e., of the things of Faith and *Shari'ah* on which our guidance and felicity are dependent or with which they are related) and one of these *Sunan Huda* is the offering of prayers in congregation in a mosque where *Azan* is called.

In another version of the same Tradition Abdullah bin Mas'ud ﷺ is stated to have said: "O Muslims! Allah has prescribed *Sunan Huda* for your Prophet (i.e., enjoined upon him acts that are capaple of taking one to the place of propinquity and good pleasure of Allah) and to offer the five daily prayers in congregation in the mosque in one of them. You will forsake the way of the Prophet ﷺ if you will start offering prayer at home and away from the congregation like this man (the reference is to some particular person who lived in those days), and if you forsook the way of the Prophet ﷺ, be sure you will forsake the path of Guidance and fall in the abyss of destruction." (Muslim)

Commentary: We are told by an illustrious Companion ﷺ of the Prophet ﷺ, Sayyidina Abdulah bin Mas'ud ﷺ, that offering of all the five daily prayers in congregation is among the Prophet's ﷺ teachings that are popularly known as *Sunan Huda*. In other words, it is a part of his more important precepts with which the guidance of the *Ummah* is closely connected.

Sayyidina Abdullah bin Mas'ud ﷺ, further, said that to omit the congregation and offer prayer at home is to stray away from the path of the Prophet ﷺ, and that during the earliest days of Islam, which was the finest imaginable phase of the *Ummah*, everyone except the sick and the hypocrites offered prayer with the congregation and even the invalids came to the mosque, supported by others, to participate.

It is clear from the above Tradition that n the opinion of Sayyidina Abdullah bin Mas'ud ﷺ and the general body of the Companions ﷺ the position of congregation is similar to that of an obligatory duty. Thus, those who draw the inference from the term, *Sunan Huda*, that according to the jurisprudential usage congregation is no more than a *Sunnah* have, perhaps, not kept the whole of Abdullah bin Mas'ud ﷺ narrative in mind.

(٥٤٦/٧٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ صَلوٰةٌ اَثْقَلُ عَلَى الْمُنَافِقِيْنَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُوْنَ مَافِيْهِمَا لَاَتَوْهُمَا وَلَوْ حَبْواً لَقَدْ هَمَمْتُ اَنْ اٰمُرَالْمُؤَذِّنَ فَيُقِيْمَ ثُمَّ اٰمُرَ رَجُلًا يَؤُمُّ النَّاسَ ثُمَّ اٰخُذُ شُعُلًا

مِنْ نَارٍ فَأُحَرِّقَ عَلٰى مَنْ لَّا يَخْرُجُ إِلَى الصَّلٰوةِ بَعْدُ. (رواه البخارى و مسلم)

(546/74) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "No Prayer is more heavy on the hypocrites than *Fajr* and *Isha*, and if they knew what reward awaited them against these prayers, and what blessings, they would join them even if they had to drag themselves on their knees (i.e., they would come to the mosque crawling along the ground if they could not walk due to illness). I, sometimes, feel like asking the *Muazzin* to call the *Iqamah*, and, then, appointing someone to lead the prayers in my place, take a torch in my hand and set fire to the houses of the people who did not come out of their homes for joining the congregation even after hearing the *Azan*."

(Bukhari and Muslim)

Commentary: An equally awe-inspiring Tradition has been quoted in *Ibn Majah*, on the authority of Sayyidina Usama ﷺ. It reads:

لَيَنْتَهِيَنَّ رِجَالٌ عَنْ تَرْكِ الْجَمَاعَةِ اَوْلَا حَرِّقَنَّ بُيُوْتَهُمْ
(كنز العمال بحواله ابن ماجه)

"People must give up the habit of staying away from congegation otherwise I shall burn down their houses."

Whether the wilful defaulters of congregation against whom the Prophet ﷺ has expresed such a strong indignation be the hypocrites of belief or action, this warning is about the act of omitting the congregtion. This has led some authorities of old, including Imam Ahmad Hanbal, to believe that it is obligatory for an able-bodied person to offer prayers with congregation. In other words, as the offering of prayer is a religious duty so, also, is the offering of it with congregation and he who neglects congegation, neglects a fundamental religious obligation. But the doctors of the Hanafi school have, after examining the relevant Traditions, concluded that it belongs to the class of *Wajib*[1], not *Fard*, and the remark of the sacred Prophet ﷺ contained in the above narrative is in the nature of a warning and admonition.

(٥٤٧/٧٥) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ الْمُنَادِیْ فَلَمْ يَمْنَعْهُ مِنْ اِتِّبَاعِهٖ عُذْرٌ قَالُوْا وَمَا الْعُذْرُ قَالَ خَوْفٌ اَوْ مَرَضٌ

[1]. Meaning a thing requisite or proper to be done.

لَمْ تُقْبَلْ مِنْهُ الصَّلٰوةُ الَّتِيْ صَلّٰى . (رواه ابوداؤد و الدارقطنى)

(547/75) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said: "Whoever hears the call of the *Muazzin* for prayer with congregation and there is no genuine excuse for him for not responding to it (i.e., of not joining the congregation, and, in spite of it, he prays individually), prayer of his shall not find acceptance with Allah." (Upon it), some Companions ﷺ said: Messenger of Allah ﷺ what can be a genuine excuse?" "Danger to life or property or sickness," replied the Prophet ﷺ. (Abu Dawood and Daarami)

Commentary: In it, too, a severe warning is administered to those who stay away from congregation. Some ancient legists have held, on the basis of it, that like wudu, congregation, also, is among the essential conditions of prayer and the prayer of anyone who offers it individually without a valid reason is as good as unoffered. But it is not the veiw of the majority of the doctors of Islamic jurisprudence. According to them, such a prayer is discharged but it is of a very poor quality, the reward on which is little and the real aim of seeking the countenance of Allah remains unfulfilled. This, in their view, is the meaning of not finding accpetance with Allah. Anyhow, the truth is that the omission of congregation without a cogent excuse is most improper.

(٥٤٨/٧٦) عَنْ اَبِى الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ثَلٰثَةٍ فِيْ قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيْهِمُ الصَّلٰوةُ اِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَاِنَّمَا يَاْكُلُ الذِّئْبُ الْقَاصِيَةَ. (رواه احمدوابوداؤد والنسائى)

(548/76) It is related by Abu Darda ﷺ that the Messenger of Allah ﷺ said: "If there are three persons in a habitation or *Badiyah*[1] and they do not offer prayer in congregational form then Satan will, surely, obtain control over them. You should, therefore, make it obligatory for yourselves to observe congregation. The wolf devours only the sheep that strays away from the flocks." (Musnad Ahmad, Abu Dawood and Nasai)

Commentary: It shows that if only three praying persons live

❶. Denoting the forest in which there is no permanent habitaion but someone may have stayed in it for sometime.

somewhere they should offer prayer congregationally or else they will fall an easy prey to the machinations of the devil

Superiority And Blessedness

(٥٤٩/٧٧) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةُ الْجَمَاعَةِ تَفْضُلُ صَلٰوةَ الْفَذِّ بِسَبْعٍ وَّ عِشْرِيْنَ دَرَجَةً . (رواه البخاری و مسلم)

(549/77) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "To offer prayers with the congregation is twenty-seven times more meritorious than to offer it alone." (Bukahri and Muslim)

Commentary: Just as there is a difference of grade and degree in the properties of the things of the material world, and their worth and utility varies in accordance with it, our deeds, too, belong to various grades and standards the detailed knowledge is which is possessed only by Allah. When the Prophet ﷺ tells about an act that it is superior to such-and-such an act by so many degrees he does so on the basis of the knowledge vouchsafed to him by the Almighty. Thus, the observation made in the above Tradition about prayer observed with the congregation to be twenty-seven times more deserving of Divine reward than the one said individually is a truth inspired by Allah to the Prophet ﷺ and conveyed by him to his followers. It is, now, the duty of the faithful bondsmen that, believing wholeheartedly in its varacity, they take care always to offer prayer with the congregation.

It, also, shows incidentally, that a prayer offered singly is not lost altogether but is of a lesser grade by twenty-seven times which, clearly, is a matter of great sorow and misfortune in itself.

(٥٥٠/٧٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى لِلّٰهِ اَرْبَعِيْنَ يَوْمًا فِيْ جَمَاعَةٍ يُدْرِكُ التَّكْبِيْرَةَ الْاُوْلٰى كُتِبَ لَهٗ بَرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَ بَرَاءَةٌ مِنَ النِّفَاقِ . (رواه الترمذی)

(550/78) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Whoever offers every prayer for forty days like this that even the first *Takbir*[1] is not missed by him, freedom from

1. Meaning Allahu Akbar

two things is decreed for him: the Fire of Hell and hypocrisy."
(Tirmizi)

Commentary: It tells that to offer prayers for full forty days with such regularity that not even the first Takbir omitted is so pleasing to Allah that it can be taken for granted about him that his heart is not tained with hypocrisy and he is the dweller of Paradise of such a class that he shall never know what the Fire of Hell is. If we form a sincere intention to do it then surely Allah will make it easy for us.

We, further, learn from it that to do a virtuous thing consistently for forty days possesses a usefulness and efficacy of its own.

Full Reward on Intention

(٥٥١/٧٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاَحْسَنَ وُضُوْءَهُ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا اَعْطَاهُ اللّٰهُ مِثْلَ اَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا، لَا يَنْقُصُ ذَالِكَ مِنْ اُجُوْرِهِمْ شَيْأً. (رواه ابوداؤد و النسائى)

(551/79) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever performed *wudu* and performed it well, and, then, went to the mosque (with the intention of offering prayer congregationally), but on reaching there found that the people had already offered the congregational prayer, Allah would bestow upon him the same reward as upon those who participated in the congregation and there would be no reduction in their reward as well." (Abu Dawood and Nasai)

Commentary: It shows that if a person who takes due care to offer prayer congregationally goes to the mosque to say the prayers in congregation, after performing the ablution properly, and finds that the prayer was over, he will, as a result of his intention and preparation for offering the prayers congregationally, receive, in full, the reward promised on the congregation as he had not missed it deliberately but owing to some error like misclaculation of time.

When it is Premissible to Say Namaz Individually or At Home

(٥٥٢/٨٠) عَنِ ابْنِ عُمَرَ اَنَّهُ اَذَّنَ بِالصَّلٰوةِ فِيْ لَيْلَةٍ ذَاتِ بَرْدٍ وَّرِيْحٍ ثُمَّ قَالَ اَلَا صَلُّوْا فِي الرِّحَالِ ثُمَّ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَامُرُ الْمُؤَذِّنَ اِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَّ مَطَرٍ يَقُوْلُ اَلَا صَلُّوْا فِي الرِّحَالِ.

(رواه البخاری و مسلم)

(552/80) Abdullah bin Umar ﷺ has narrated that one night when it was very cold and a strong breeze was blowing he called the *Azan*, and, then, callled, out, "Oh people! offer prayers in your houses." He said further, "It was the custom of the Prophet ﷺ that when it was very cold in the night and rain as falling he ordered the *Muazzin* also to announce to the people to offer prayers at home." (Bukhari and Muslim)

Commentary: In it, it is said about the weather that when it is unusually inclement, cold and stormy. In the same way, when it is raining so heavily that there is the danger of getting wet in going to the mosque or the path is slippery or under water or covered with mud, one can offer prayers at home. It is not necessary, then, to go to the mosque for the congregation.

(٥٥٣/٨١) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ عَشَاءُ اَحَدِكُمْ وَ اُقِيْمَتِ الصَّلٰوةُ فَابْدَؤُا بِالْعَشَاءِ وَلَا يُعَجِّلْ حَتّٰى يَفْرُغَ مِنْهُ.

(رواه البخاری و مسلم)

(553/81) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "When the meal of the night is laid for anyone of you and the worshippers stand up for the prayers (in the mosque), he should, first, eat his meal and refrain from hurrying till he has eaten." (Bukhari and Muslim)

Commentary: Commentators are agreed that the aforesaid command applies to the situation in which a man is feeling hungry and the food has been served for him. If, in such a case, he is commanded to leave the meal and hurry to the mosque it is quite possible that his heart would remain attached to the food while he was saying the prayers. The Divine Law and commonsense both demand that, in circumstances like these, a man, first, has his meal,

and, then, offers prayers.

It is mentioned about the narrator himself, in Bukhari as well as Muslim, in connection with the above Tradition, that, sometimes, it happpened that as the meal was laid before him, the congregation stood up in the mosque. He, then, would not leave the food and rush to the mosque but finish it. Since the mosque was very close to his house, he could hear the recital as he went on with the meal.

(٥٥٤/٨٢) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنهَا اِنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا صَلٰوةَ بِحَضْرَةِ الطَّعَامِ وَلَا وَهُوَ يُدَافِعُهُ الْاَخْبَثَانِ .

(رواه مسلم)

(554/82) Sayyidah Ayshah رضی الله عنها said that she heard the Messenger of Allah ﷺ say, "Prayer is not to be offered when food is served, or when calls of nature prevent it." (Muslim)

(٥٥٥/٨٣) عَنْ عَبْدِاللّٰهِ بْنِ اَرْقَمَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اُقِيْمَتِ الصَّلٰوةُ وَوَجَدَ اَحَدُ كُمُ الْخَلَاءَ فَلْيَبْدَءْ بِالْخَلَاءِ .

(رواه الترمذی و روی مالک و ابوداؤد والنسائی نحوه)

(555/83) It is narrated by Abdullah bin Arqam رضی الله عنه that he heard the Messenger of Allah ﷺ say: "When the congregation stands up and anyone of you has the need to answer the call of nature, he should, first, get done with it."

(Tirmizi, Muwatta, Abu Dawood and Nasai)

Commentary: The above Traditions go to show how *Shari'ah* makes allowance for the needs and difficulties of the people.

He has not laid upon you any impendiment in religion. (Al-Hajj: 22, 78)	مَاجَعَلَ عَلَيْكُمْ فِى الدِّيْنِ مِنْ حَرَجٍ . (الحج . ٢٢:٧٨)

Arrangement of Rows

For the congregation of prayers the Prophet ﷺ has decreed that the devotees should stand, side by side, in rows. No better and more dignified arrangement could be imagined for collective worship like prayer. The Prophet ﷺ has urged that the rows must be perfectly straight with no one being ahead or in the rear even by an inch. The front row should be completed before the second is

formed behind it. Eminent and responsible members of the community and men of learning and understanding should try to secure a place in the front rows, nearer to the *Imam*[1], and small children should stand in the rear, and if ladies were participating in the congregation, they should from the last row, at the back of all the male worshippers. The Imam is to stand in the centre, in front of everyone.

The aim of it all is to make the congregation flawless and more beneficial. The Prophet ﷺ gave due attention to these things and, also, exhorted the *Ummah* to be particular about them. Occasionally, he would speak of the divine reward that was promised on observing these directions and warn those who disregarded them of severe chastisement in the life to come.

(٨٤ /٥٥٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوُّوْا صُفُوْفَكُمْ فَاِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ اِقَامَةِ الصَّلٰوةِ . (رواه البخاری و مسلم)

(556/84) It is related by Anas ﷺ that he Messenger of Allah ﷺ said: "Oh people! Keep the rows straight and orderly in prayer for keeping the rows straight and in order is a part of observing prayer properly." (Bukhari and Muslim)

Commentary: In another report quoted in *Abu Dawood* etc., again on the authority of Sayyidina Anas ﷺ, it is stated, "When the Prophet ﷺ stood up to lead the service he would, first, turn his face towards the right and tell the people: 'Stand abreast and make the rows straight,' and, then, towrards the left and tell the people: 'Stand abreast and make the rows straight.' From other reports, too,it appears that the Prophet ﷺ used, often, to exhort the people to take care of the rows in prayer, specially at the time he stood up to lead the congregation.

(٨٥/٥٥٧) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَوِّىْ صُفُوْفَنَا حَتّٰى كَاَنَّمَا يُسَوِّىْ بِهَا الْقِدَاحَ حَتّٰى رَاٰى اَنَّا قَدْ عَقَلْنَا عَنْهُ ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتّٰى كَادَ اَنْ يُّكَبِّرَ فَرَاٰى رَجُلًا بَادِيًا صَدْرُهٗ مِنَ الصَّفِّ فَقَالَ عِبَادَاللّٰهِ لَتُسَوُّنَّ صُفُوْفَكُمْ اَوْ لَيُخَالِفَنَّ اللّٰهُ بَيْنَ وُجُوْهِكُمْ . (رواه مسلم)

[1]. One who leads the service

(557/85) An-Nu'man bin Bashir ﷺ has said, "The Messenger of Allah ﷺ used to straighten our rows as if he were trying to make them as straight as arrows until he saw that we had learned it from him. One day he came out, stood up, and was just about to say *Allahu Akbar* when he saw a man whose chest projected from the row, so he said, 'Servants of Allah, you must straighten your rows, or Allah will certainly put your faces in contrary directions.' " (Muslim)

Commentary: The words *as straight as arrows* in the hadith may be understood if we bear in mind the Arab practice of keeping their arrows absolutely straight when they went to hunt or waged a war. Thus this came to be used in their language as an example. The narrator emphasises that the Prophet ﷺ made then straighten their rows to such an extent tha they did not dis-allign even by a fraction of an inch. With regular emphasis, itcame naturally to the worshippers and they stood straight in the rows. However, when once someone made a mistake, the Propet ﷺ repriminded him severely and remarked that Allah will cause them to differ if they did not keep their rows straight. This warning is found in a number of ahadith. There is a definite relatedon between the carelessness and the punishment but, as in all other things, we have become negligent in observing this command too.

(٥٥٨/٨٦) عَنْ اَبِىْ مَسْعُوْدِ الْاَنْصَارِىِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ مَنَاكِبَنَا فِى الصَّلٰوةِ وَيَقُوْلُ اِسْتَوُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوْبُكُمْ لِيَلِنِىْ مِنْكُمْ اُولُو الْاَحْلَامِ وَالنُّهٰى ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ.

(رواه المسلم)

(558/86) Abu Mas'ud Ansari ﷺ related that in prayer (i.e., when the devotees stood up for the congregational prayer the Messenger of Allah ﷺ used to pat us on the shoulders an say: "Get abreast and do not be dissimilar (i.e., ahead of or behind one another) lest, God forbid, your hearts get separated." He would, also, say: "Nearest to me (in congretaion) should be those who are men of knowledge and wisdom, then those who are next to them, and, then, those who are next to them (in knowledge and wisdom)." (Muslim)

Commentary: Besides the orderliness of the rows, the Prophet ﷺ instructed that closest to him, in the congregation, should stand those whom Allah had distinguished for learning and understanding, after them those who belonged to the second grade of it, and,after them, those who belonged to the third grade. Apart from being natural, from the point of view of training and instruction, too, the arrangement that people of good and outstanding capabilities should, grade by grade, be in the forward part of the congregation and nearer to the Prophet ﷺ is most desirable.

(٥٥٩/٨٧) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَوِّىْ صُفُوْفَنَا اِذَا قُمْنَا اِلَى الصَّلٰوةِ فَاِذَا اسْتَوَيْنَا كَبَّرَ . (رواه ابوداؤد)

(559/87) Nu'man bin Bashir ؓ narrates that it was the practice of the Prophet ﷺ was that when he stood up to lead the congregation he whould, first, have the rows arranged in proper order and say *Takbir* (only) when the rows had become straight and orderly. (Abu Dawood)

Front Rows to Be Completed First

(٥٦٠/٨٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتِمُّوا الصَّفَّ الْمُقَدَّمَ ثُمَّ الَّذِىْ يَلِيْهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِى الصَّفِّ الْمُؤَخَّرِ (رواه ابوداؤد)

(560/88) It is related by Anas ؓ that the Messenger of Allah ﷺ said: "Oh people! First complete the front row, then the row next to it so that if there is an insufficiency it should be in the last row." (Abu Dawood)

Commentary: It shows that worshippers should not stand in the rear row until the front row had been filled up. In that way, the front row would be complete and whatever deficiency there was would be in the rear.

Superiority of Front Row

(٥٦١/٨٩) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلٰئِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِىْ قَالَ اِنَّ

اللّٰهَ وَمَلٰئِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِىْ قَال
اِنَّ اللّٰهَ وَمَلٰئِكَتَهٗ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِىْ
قَالَ وَعَلَى الثَّانِىْ . (رواه احمد)

(561/89) It is related by Abu Umamah ؓ that the Messenger of Allah ﷺ said: "Allah shows mercy to the first row and His angels make supplication of mercy for it." Some Companions ؓ said: "O Messenger of Allah! And for the second row also?" The Prophet ﷺ said again: "Allah shows mercy to the first row and the angels make supplication of mercy for it." 'It was, once more, enquired from him: "And for the second row also?" The Prophet repeated what he had said earlier," It was, once again, asked: "And for the second row also?" The Prophet gave the same reply (for the third time). The Companions, again, said: "O Messenger of Allah! And for the second row also?" At that (i.e., the fourth) time, the Prophet ﷺ replied: "And for the people of the second row also." (Abu Dawood)

Commentray: It shows that the people of the front row are deserving of the special grace of the Lord and invocations of the angels, and though those of the second row, too, have a share in them, they are far behind. Or, in other words, although, in our sight the difference between the first and second rows is very little, in the judgement of Allah it is great. The seeker of Divine mercy should, therefore, take pains to find a place in the first row, the only way to which is that he reached the mosque early.

In another saying, quoted in *Bukhari* and *Muslim*, it is stated that "If people knew what reward there is on standing in the first row and how are they going to be requitted (in the Hereafter), there would take place such a tussle among them that, ultimately, lot would have to be drawn." May Allah grant us belief in these facts! *Aameen*!

Method

(٥٦٢/٩٠) عَنْ اَبِىْ مَالِكٍ الْاَشْعَرِىْ قَالَ اَلاَاُحَدِّ ثُكُمْ بِصَلٰوةِ رَسُوْلِ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَقَامَ الصَّلٰوةَ وَصَفَّ الرِّجَالَ وَصَفَّ خَلْفَهُمُ الْغِلْمَانَ
ثُمَّ صَلّٰى بِهِمْ فَذَكَرَ صَلٰوتَهٗ ثُمَّ قَالَ هٰكَذَاصَلٰوةُ اُمَّتِىْ . (رواه ابوداؤد)

(562/90) It is related on the authority of Abu Maalik Al-Ash'ari رضي الله عنه that he asked: "May I tell you about the prayer of the Prophet ﷺ?" He, then, said: "He would established prayer. He, first, formed the rows of men, and, behind them, the rows of children, and, then, led the congregation. Afterwards, the Prophet ﷺ remarked: 'This is the method of the prayers of my followers'." (Abu Dawood)

Commentray: It denotes that the correct and *Musnoon*[1] way is that the rows of men were in front and the children stood in a separate row behind them. From the Traditions to be taken up later it will appear that if women, too, are participating in the congregation they should stand even in the rear of the children.

Imam Should Stand in The Middle

(٥٦٣/٩١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
تَوَسَّطُوا الْاِمَامَ وَسُدُّوا الْخَلَلَ . (رواه ابوداؤد)

(563/91) It is stated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Oh people! Take the Imam in your middle (i.e., arrange the rows in such a way that the *Imam* stood between the tow ends of the front row), and fill up the gaps in the rows." (Abu Dawood)

How Should *Muqtadis*[2] Stand if There Were Only One or Two of Them?

(٥٦٤/٩٢) عَنْ جَابِرٍ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ فَجِئْتُ
حَتّٰى قُمْتُ عَنْ يَسَارِهٖ فَاَخَذَ بِيَدِىْ فَاَدَارَنِىْ حَتّٰى اَقَامَنِىْ عَنْ يَمِيْنِهٖ ثُمَّ جَاءَ
جَبَّارُبْنُ صَخْرٍ فَقَامَ عَنْ يَسَارِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخَذَ بِيَدَيْنَا
جَمِيْعًا فَدَفَعَنَا حَتّٰى اَقَامَنَا خَلْفَهٗ . (رواه مسلم)

(564/92) Jabir رضي الله عنه narrated that "(Once) as the Messenger of Allah ﷺ stood up for prayer (i.e., began to offer it up) I arrived and (after the formualtion of intention) stood to his left. The Prophet ﷺ, then, grasped my arm and guiding me past his back made me stand to his right side. In the meantime, Jabbar bin

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1. Signifying an act or observance confirmed by the practice of the sacred Prophet

2. Meaning those offering up prayers behind the Imam.

Sakhr ﷺ (also) came and stood on his left. The Prophet ﷺ, therupon, directed both of us to the rear by holding our arms and made us stand behind (himself)." (Muslim)

Commentary: This hadith tells us that if there is only one *Muqtadi* he should stand on the right side of the *Imam*, and in case he stands to the left on the *Imam* by mistake, the *Imam* should bring him to his right, and in case another *Muqtadi* came and joins the congregation, the Imam should stand in front with both the *Muqtadis* forming a row in the rear. It is disallowed to stand alone behind the rows.

(٥٦٥/٩٣) عَنْ وَابِصَةَ بْنِ مَعْبَدٍ قَالَ رَأَىٰ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُّصَلِّيْ خَلْفَ الصَّفِّ وَحْدَهٗ فَاَمَرَهٗ اَنْ يُّعِيْدَ الصَّلٰوةَ.

(رواه احمد و الترمذی و ابوداؤد)

(565/93) Sayyidina Wabisah bin Ma'bad ﷺ has said that the Messenger of Allah ﷺ saw a man praying alone behind the row and ordered him to repeat his prayer.(Ahmad, Tirmizi, Abu Dawood)

Commentary: To pray alone behind a row of worshippers is contrary to the spirit of congregation and colectiveness. It is so much disliked that the Prophet ﷺ asked the man to repeat his prayer.

Observation: If anyone arrives at the mosque and finds the last row full and has no one else to stand with him in the next row then he must pull one of the men from that row to stand with him. However, he must do it only if he is confident that the man he is pulling will respond. If he does not find anyone likely to submit to his pull then he must, for necessity, stand alone in the last row.

Women Should Stand Separately And at The Back of Men And Even Children.

(٥٦٦/٩٤) عَنْ اَنَسٍ قَالَ صَلَّيْتُ اَنَا وَيَتِيْمٌ فِيْ بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاُمُّ سُلَيْمٍ خَلْفَنَا . (رواه مسلم)

(566/94) Sayyidina Anas ﷺ said: "I offered prayer behind the Prophet ﷺ in my house, and with me was my brother, Yatim[1]

❶. According to some authorities Yatim was not the name but the title of one of the brothers of Sayyidina Anas رضی اللہ عنہ.

(i.e., we both formed a row behind the Prophet), and our mother, Umm Sulaym, stood at the back of both of us."(Muslim)

Commentary: It shows that though only one woman was participating in the service, she should stand in the rear, apart from men and children, so much so that even if her own children were forming the fornt row she must not stand with them but at their back.

It is stated in another account of the same incident that the Prophet ﷺ himself had made Umm Sulaym stand in the rear.

These *ahadith* emphasise that women should stand in the last rows even behind young children. If a woman is alone, she must even then stand behind the men and children on her own.

IMAMAT

Among all the religious acts the foremost place is occupied by prayer. In islam its position is akin to that of the heart in the body. The *Imamat*[1] of prayer too is a most important religious fuction and it entails a heavy responsibility. In a way, it denotes the deputyship of the Prophet ﷺ. It is, therefore, essential that one who is most suited among the devotees participating in the congregation is appointed as the Imam. The criterion of it can, naturally, be relative propinquity with the Prophet ﷺ and an inner resemblance with him. In other words, he should have taken a share in the Prophet's ﷺ spiritual heritage and since the Qur'an is of paramount importance in that legcy, he ought to have, after having been blessed with true Faith, cultivated a special fondness and inclination for it, learnt it by heart, understood its message and injunctions and translated its teachings into practice. Should, however, all the worshippers be of equal merit and stature, preference will be given to him who possesses a greater knowledge of the *Sunnah* and the *Shari'ah* because after the Qur'an comes the Sunnah, and suppose that in this respect, too, there is nothing to mark out anyone among the participants the choice will fall on him who is distinguished for religious virtues like piety and good morals, and if ,even then, no one can be singled out, the oldest man in the congregation shall lead it for seniority in age, also, is a universally accepted mark of superiority.

Selection of *Imam*

(٥٦٧/٩٥) عَنْ اَبِیْ مَسْعُوْدِ الْاَنْصَارِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ يَؤُمُّ الْقَوْمَ اَقْرَأُهُمْ لِكِتَابِ اللّٰهِ فَاِنْ كَانُوْا فِی الْقِرَاءَ ةِسَوَاءً فَاَعْلَمُهُمْ
بِالسُّنَّةِ فَاِنْ كَانُوْا فِی السُّنَّةِ سَوَآءً فَاَقْدَمُهُمْ هِجْرَةً فَاِنْ كَانُوْا فِی الْهِجْرَةِ سَوَاءً

[1]. The act of conducting the service.

فَاَقْدَمُهُمْ سِنًّا وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِى سُلْطَانِهٖ وَلَا يَقْعُدُ فِى بَيْتِهٖ عَلٰى تَكْرِمَتِهٖ اِلَّا بِاِذْنِهٖ . (رواه مسلم)

(567/95) It is related on the authority of Abu Mas'ud Ansari ﷺ that the Messenger of Allah ﷺ said: "He should lead the congregation who reads the Book of Allah (i.e., the Qur'an) much among them, and if all of them be equal then he who possesses a greater knowledge of the *Sunnah* and the *Shari'ah,* and if all be equal in this respect, also, then he who may have been the first to Migrate (among them), and if all be equal in it as well (i.e., the time of their migration is the same) then he who is senior in age. And no one should act as anyone's Imam in his area (or territory) of leadership and authority or sit, without his permission, in his special place of sitting in his house." (Muslim)

Commentary: The reading of the Qur'an mentioned in the above Tradition should not be taken in the literal sense. Here it does not merely signify the recitation of the Qur'an or the learning of the whole of it by heart, but along with it, a deep understanding of the Holy Book and an exceptional attachment to it as well. Thus, the import of this Tradition will be that he is more worthy and qualified to be chosen as *Imam* who enjoys superiority over others in the knowledge of the Qur'an as well as devotion to it. In the Prophet's ﷺ time it was considered to be the greatest religious distinction and the more a person was noted for familiarity with the Qur'an the more was he recognised as the bearer and trustee of the glorious heritage of the Prophet ﷺ.

The next standard of superiority was the knowledge of the *Sunnah* and the *Shari'ah* and whoever possessed the knowledge of Qur'an and the *Sunnah,* also acted upon them as there was no question of knowledge without practice during those days.

The third was precedence in *Hijrah*, i.e., migration from Makkah to Madinah. But it was peculiar to the circumatances prevailing at that time. Later, it ceased to operate and the legists of Islam corrrectly prescribed piety and good-doing in its place.

The last determining factor was seniority in age. If no one was worthier and superior, judged by the first three standards, the oldest member of the congregation was to lead it.

Two other instructions have been given at the end of the Tradition. One is that when a person happens to be in anyone else's sphere of *Imamat* and authority, he should not act as an *Imam* but offers his prayers behind him. It is a different matter that the latter insisted on it. Secondly, if a person goes to anyone's house, he should avoid sitting at his place or on his seat. The wisdom of these exhortations is self-evident.

The Best Among You Should Be Made The *Imam*

(٥٦٨/٩٦) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْا اَئِمَّتَكُمْ خِيَارَكُمْ فَاِنَّهُمْ وَفْدُكُمْ فِيْمَا بَيْنَكُمْ وَ بَيْنَ رَبِّكُمْ .

رواه الدارقطنى و البيهقى (كنزالعمال)

(568/96) It is realted by Abdullah bin Umar ؓ that the Messenger of Allah ﷺ said: "Make them the *Imam* who are the best and worthiest of you because they are your representatives in the august presence of your Lord and Master."

(Dar Qutni and Baihaqi)

Commentary: The *Imam* acts as the representatives of the whole of the congregation before the Almighty. It is, therefore, the duty of the congregation to appoint the best of its members to the high office of *Imamat*.

In his lifetime the Prophet ﷺ himself used to lead the congregation, but when, during his last illness, he was rendered unable to perform the duty he ordered that Sayyidina Abu Bakr ؓ should act as the *Imam* who was the worthiest member of the community from the point of view of the knowledge and practice of Faith.

Unfortunately, greivous indifference was shown, in the succeeding eras, to this important directive and *Sunnah* of he sacred Prophet ﷺ with the result that the entire design and organisation of the *Ummah* was thrown into disorder.

Responsibility of *Imam*

(٥٦٩/٩٧) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَمَّ قَوْمًا فَلْيَتَّقِ اللّٰهَ وَلْيَعْلَمْ اَنَّهُ ضَامِنٌ مَسْئُوْلٌ لِمَا ضَمِنَ وَاِنْ اَحْسَنَ كَانَ لَهُ

مِنَ الْاَجْرِمِثْلُ اَجْرِ مَنْ صَلّٰى خَلْفَهُ مِنْ غَيْرِاَنْ يُّنْقَصَ مِنْ اُجُوْرِهِمْ شَيْئاً وَمَا كَانَ مِنْ نَقْصٍ فَهُوَ عَلَيْهِ . رواه الطبرانى فى الاوسط (كنز العمال)

(269/97) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever acts as the *Imam* of the congregation should fear Allah and believe that he is responsible, also, for the prayer (of the *Muqtadis*) and will be questioned about it. If he has led the prayer well, he will get the reward equal to the total reward of the *Muqtadis* and no redution will be made in their reward, and should there be a fault in the prayer, he alone, will be called to acount." (Tabarani)

Convenience of *Muqtadis*

(٥٧٠/٩٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَاِنَّ فِيْهِمُ السَّقِيْمَ وَالضَّعِيْفَ وَالْكَبِيْرَ وَاِذَا صَلّٰى اَحَدُكُمْ لِنَفْسِهٖ فَلْيُطَوِّلْ مَاشَاءَ . (رواه البخارى و مسلم)

(570/98) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you stands up as the *Imam* to lead the prayers, he should keep it light (i.e., avoid making it too long) because there are sick and old and infirm people, too, among the *Muqtadis* (for whom a prolonged prayer might be a source of hardship), and when anyone of you offers his own prayers singly, he may lengthen it as much as he likes."

(Bukhari and Muslim)

Commentary: Some Companions who led the prayer in the mosques of their localities or tribes used to lengthen prayers out of religious fervour. Owing to it, much hardship was, sometimes, caused to the participants who were old, sick or tired. The sacred Prophet ﷺ, thus, often discouraged the practice. What the above Tradition, however, denotes is that the *Imam* should remember that there might be a sick or aged person among the worshippers and refrain from making the prayers too long and not only should smaller verses be recited but also the *Tasbih*[1] must be recited not

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❶. The act of praising the Lord by repeating the formulas of Subhana Rabbi yal-Azeem and Subhana Ribbiyal-a' ala.

more than thrice in *Ruku*[1] and *Sajda*[2]. The moderate prayers the Prophet himself led serve as a perfect model for us and the significance of these instructions should be understood in that light.

(٥٧١/٩٩) عَنْ قَيْسِ بْنِ اَبِىْ حَازِمٍ قَالَ اَخْبَرَنِىْ اَبُوْ مَسْعُوْدٍ اَنَّ رَجُلًا قَالَ وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ اِنِّىْ لَا تَاَخَّرُ عَنْ صَلوٰةِ الْغَدَاةِ مِنْ اَجَلِ فُلَانٍ مِمَّا يُطِيْلُ بِنَا فَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ مَوْعِظَةٍ اَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ اِنَّ مِنكُمْ مُنَفِّرِيْنَ فَاَيُّكُمْ مَاصَلّٰى بِالنَّاسِ فَلْيَتَجَوَّزْ فَاِنَّ فِيْهِمُ الضَّعِيْفَ وَالْكَبِيْرَ وَذَالْحَاجَةِ . (رواه البخارى و مسلم)

(571/99) Qays bin Abi Haazim said that Abu Mas'ud Ansari ﷺ told him that (once) a person said to the Prophet ﷺ, "O Messenger of Allah! I swear by Allah that I do not attached the morning service because of such-and-such a man (and am compelled to offer prayer alone). He Keeps us very long (which is beyond my endurnce)." The narrator of the Tradition, Abu Mas'ud Ansari ﷺ, went on to add that he had never seen the Prophet ﷺ more angry. He delivered a sermon that day. The Prophet ﷺ, in the course of the sermon, said: "There are some among you who drive (the bondsmen of the Lord) away (by their wrongful behaviour). It is incumbent upon whoever of you became the Imam of the people and led them in prayer to make it short (i.e., refrain from prolonging it excessively because among them there are, also, the sick and the aged and those who have some business to attend." (Bukhari and Muslim)

Commentray: The Companions against whom the complaint was made was Ubayy bin Ka'b. A similar incident in respect of Sayyidina Mu'az ﷺ is reported in *Bukhari* and *Muslim*. It is stated that he was in the habit of delaying the Isha prayers. One day, as usual, he began the prayer late and started reciting the *surah*[3] *al Baqarah*. One of the *Muqtadis*, who was feeling tired after the day's work, disassociated himself from the prayer and offered his

❶. Bowing low in prayer with the hands resting on the knees.
❷. Prostrating in such a way that the forehead and the nasal bone as well as the knees and the toes of both the feet touch the ground.
❸. Meaning a Chapter of the Qur'an.

prayers seperately and went away. When the matter was brought to the notice of the Prophet ﷺ, he admonished Sayyidina Mu'az ؓ, and said: "O Mu'az! Do you want to bring harm to the people and involve them in mischief?" He, then, told to recite the *Surahs Wash-shams-i-wad-duhaha, Wal-ayl-i-iza Yaghshaha,* and *Wad-duha wal-layl-i-iza Saja* in prayer.

(٥٧٢/١٠٠) عَنْ اَبِىْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ لَاَ
دْخُلُ فِى الصَّلٰوةِ وَاَنَا اُرِيْدُ اِطَالَتَهَا فَاَسْمَعُ بُكَاءُ الصَّبِيِّ فَاَتَجَوَّزُ فِىْ صَلٰوتِىْ
مِمَّا اَعْلَمُ مِنْ شِدَّةِ وَجْدِ اُمِّهٖ مِنْ بُكَائِهٖ (رواه البخارى)

(572/100) It is related by Abu Qatadah Ansari ؓ that the Messenger of Allah ﷺ said: "Sometimes it happens that I begin the prayer and I have the intention of prolonging it to some extent, but, then, I hear a child crying I cut short my prayer for I know how worried the mother would be on hearing it crying." (Bukhari)

Commentary: Believing that the child's mother too would be in the congregation, the Prophet ﷺ respected her emotions and shortened his prayers when a child cried.

(٥٧٣/١٠١) عَنْ اَنَسٍ قَالَ مَا صَلَّيْتُ وَرَاءَ اِمَامٍ قَطُّ اَخَفَّ صَلٰوةً وَلَا اَتَمَّ
صَلٰوةً مِّنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ
مَخَافَةَ اَنْ تُفْتَنَ اُمُّهٗ (رواه البخارى و مسلم)

(573/101) Sayyidina Anas ؓ said "I never prayed behind an *Imam* who was more brief and more perfect than the Prophet ﷺ. If he heard a child crying while leading the congregation, he cut it short for fear that the morther would be worried (and her prayer would be affected by it)." (Bukhari and Muslim)

Commentary: The guiding principle for the *Imam* is indicated in the above Tradition. His prayer should be brief but, at the same time, perfect and every part of it should be completed and every act carried out properly and in accordance with the confirmed practice of the Prophet ﷺ.

Guidance for Muqtadis

(٥٧٤/١٠٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُبَادِرُو الْاِمَامَ اِذَا كَبَّرَ فَكَبِّرُوا وَ اِذَا قَالَ وَلَا الضَّآلِّيْنَ فَقُوْلُوْا اٰمِيْن وَاِذَا رَكَعَ فَارْكَعُوْا وَاِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَه فَقُوْلُوْا اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْد

(رواه البخاري)

(574/102) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "O people! Do not try to go ahead of the *Imam*. (On the other hand, follow him closely and carefully). Say Allahu Akbar when he says *Allahu Akbar*, and say *Aameen*! when he says Walad dhalleen, and perform ruku when he performs ruku, and say *Allaahumma Rabbana lakal Hamd* when he says *Sami Allahu liman Hamidah*." (Bukhari)

Commentary: What it shows, briefly, is that the *Muqtadis* should follow the *Imam* strictly in all the essential and obligatory factors of prayer and never try to surpass him.

(٥٧٥/١٠٣) عَنْ عَلِيٍّ وَ مُعَاذِ بْنِ جَبَلٍ رَضِىَ اللّٰهُ عَنْهُمَا قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتٰى اَحَدُكُمُ الصَّلٰوةَ وَالْاِمَامُ عَلٰى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْاِمَامُ

(رواه الترمذي)

(575/103) It is related by Ali and Mu'az bin Jabal رضی الله عنهما that the Messenger of Allah ﷺ said: "When anyone of you comes for prayers and no matter in what state the *Imam* is (i.e., whether he is in the state of qayam[1], *ruku* or *sajda*), he should do as the *Imam* is doing." (Tirmizi)

(٥٧٦/١٠٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جِئْتُمْ اِلَى الصَّلٰوةِ وَنَحْنُ سُجُوْدٌ فَاسْجُدُوْا وَلَا تَعُدُّوْهُ شَيْئًا وَمَنْ اَدْرَكَ رَكْعَةً فَقَدْ اَدْرَكَ الصَّلٰوةَ

(رواه ابو داؤد)

(576/104) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When you come for prayer and find us in *sajda*, join in the *sajda* and make no count of it, and whoever gains the ruku with the *Imam*, gained the prayer (i.e.,that *Rak'at* of it)." (Abu Dawood)

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1. The posture of standing erect in *Namaz* with the arms folded below the navel.

Commentary: It denotes that if the *Muqtadis* join the *Imam* in *ruku* it is equal to participation in the whole of the *rak'at*, but if he joins only in *sajda*, it will not serve for the rak'at but he will be recompensed fully for the *sajda*. The *sajda*, however, will not be counted.

PERFORMANCE OF PRAYER

How prayer should be offered

(٥٧٧/١٠٥) عَنْ اَبِیْ هُرَیْرَةَ اَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ جَالِسٌ فِیْ نَاحِیَةِ الْمَسْجِدِ فَصَلّٰی ثُمَّ جَاءَ فَسَلَّمَ عَلَیْهِ فَقَالَ وَعَلَیْکَ السَّلَامُ اِرْجِعْ فَصَلِّ فَاِنَّکَ لَمْ تُصَلِّ فَرَجَعَ فَصَلّٰی ثُمَّ جَاءَ فَسَلَّمَ فَقَالَ وَعَلَیْکَ السَّلَامُ اِرْجِعْ فَصَلِّ فَاِنَّکَ لَمْ تُصَلِّ فَقَالَ فِی الثَّالِثَةِ اَوْفِی الَّتِیْ بَعْدَهَا عَلِّمْنِیْ یَا رَسُوْلَ اللّٰهِ فَقَالَ اِذَا قُمْتَ اِلَی الصَّلٰوةِ فَاَسْبِغِ الْوُضُوْءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَکَبِّرْ ثُمَّ اقْرَأْبِمَا تَیَسَّرَمَعَکَ مِنَ الْقُرْاٰنِ ثُمَّ ارْکَعْ حَتّٰی تَطْمَئِنَّ رَاکِعًا ثُمَّ ارْفَعْ حَتّٰی تَسْتَوِیَ قَائِمًا ثُمَّ اسْجُدْ حَتّٰی تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتّٰی تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتّٰی تَطْمَئِنَّ سَاجِداً ثُمَّ ارْفَعْ حَتّٰی تَطْمَئِنَّ جَالِساً (وَفِیْ رِوَایَةٍ ثُمَّ ارْفَعْ حَتّٰی تَسْتَوِیَ قَائِمًا) ثُمَّ افْعَلْ ذَالِکَ فِیْ صَلٰوتِکَ کُلِّهَا

(رواه البخاری و مسلم)

(577/105) It is related by Abu Hurayrah ﷺ that (once) the Messenger of Allah ﷺ was sitting in the mosque and a man came in and offered prayers. Afterwards, he came to the Prophet ﷺ and saluted him. The Prophet ﷺ returned the salutation and remarked: "Go and offer the prayer again. You have not offered it properly." He went back and repeated the prayers again and returned to the Prophet ﷺ, and saluted him. The Prophet ﷺ, returning the salutation, and once again remarked: "Go and offer the prayers again. You have not said it properly". After repeating the prayers for the third (on the fourth) time, the man said to the Prophet ﷺ: "Messenger of Allah ﷺ teach me." The Prophet ﷺ replied: "When you decide to pray, first perform *wudu* throughly and well, then turn to *Qiblah*, then begin with *Takbir Tahrima*[1]. After that recitesome part of the Qur'an which

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[1]. Meaning Allahu Akbar

you know and can recite easily. (In other Traditions relating to the same incident it is stated that He told the questioner, specifically, to recite *Sura Fateha* and whatever he liked, in addition to it). Then, after the recital, perform ruku till you are still and at ease in *ruku*. then, arise from *ruku* till you stand erect. Then, perform the *sajda* till you are still and at ease in *Sajda*. Then, arise til you sit up comfortably. (According to another narrator, the Prophet, instead of it, said: 'Then arise till you stand erect). Then, do like that throughout the prayer (i.e., in every *Rak'at* carry out all acts like *ruku*, *sujud*[1], *Qauma*[2] and Jalsa[3] in a clam and collected manner)." (Bukhari and Muslim)

Commentary: The incident mentioned above related to Khallad bin Rafi' ﷺ, the brother of the well-known Companion, Rifaah bin Rafi' ﷺ. According to *Nasai*, he had offered two *Rak'ats* in the Prophet's mosque and some other commentators have suggested that these were *Tahiyyat-ul-Masjid* which Khallad, had offered rather hurriedly, and, he was reproached by the Prophet and told to offer them again.

It shows that the Prophet did not plainly tell Khallad bin Rafi', at the first time, what was wrong with his prayer and how it was to offered correctly, but at the third or furth time, and, then, at his own request. It was, probably, for the simple reason that a lesson imparted in such a manner suffices for a lifetime and gets talked about among others as well.

The Prophet ﷺ did not teach him what to recite in the different positions because he was aware of that. His mistake was that he hurried through his postures.

As for the difference in the two versions, the concluding part of the hadith some *ulama* suggest that one should sit down a while before standing up from the *sajdah*. They consider the first version correct; others prefer the second version.

The practical teaching imparted in the above Tradition is that prayer sould be offered in a calm and composed manner and if it is offered hurriedly and without making the necessary pauses and carrying out the various acts properly it may be as good as unoffered

1. Plural of Sajda
2. The posture of standing for Ruku in Prayer
3. The act of sitting between two Sajdas in Prayers.

Prayer of The Prophet ﷺ

(٥٧٨/١٠٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
يَسْتَفْتِحُ الصَّلٰوةَ بِالتَّكْبِيْرِ وَالْقِرَاْءَةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَكَانَ اِذَا رَكَعَ لَمْ
يُشْخِصْ رَأْسَهٗ وَلَمْ يُصَوِّبْهُ وَلٰكِنْ بَيْنَ ذٰلِكَ وَكَانَ اِذَا رَفَعَ رَاْسَهٗ مِنَ الرُّكُوْعِ
لَمْ يَسْجُدْ حَتّٰى يَسْتَوِىَ قَائِمًا وَّكَانَ اِذَا رَفَعَ رَاْسَهٗ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتّٰى
يَسْتَوِىَ جَالِسًا وَكَانَ يَقُوْلُ فِىْ كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ وَكَانَ يَفْتَرِشُ رِجْلَهُ
الْيُسْرٰى وَيَنْصِبُ رِجْلَهُ الْيُمْنٰى وَكَانَ يَنْهٰى عَنْ عُقْبَةِ الشَّيْطَانِ وَيَنْهٰى اَنْ
يَّفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ اِفْتِرَاشَ السَّبُعِ وَكَانَ يَخْتِمُ الصَّلٰوةَ بِالتَّسْلِيْمِ
(رواه مسلم)

(578/106) Sayyidah Aysha رضی الله عنها narrated that the Messenger of Allah ﷺ menced his prayers with *Takbir* and the recital with *Al-hamdu lillilaahi Rabil Aalameen*[1], and while performing ruku he neither raised his head upwards nor bent it downwards but kept it in the middle position (i.e., in line with the waist), and when he raised the head from *ruku* he did not go into *sajda* till he had stood erect, and when he raised the head from *sajda*, he did not perform the second *sajda* until he had sat upright, and he recited *At-Tahiyyatu* after every two rak'ats, and, at that time, he flattened the left foot under him and kept the right foot in the upright position, and he forbade *Uqbatish Shaytan* (sitting like the Devil), and he, also, forbade that a man sat (in Sajda) with his forearms (i.e., parts of arms between elbow and wrist) placed on the ground like the animals, and he brought the prayer to an end by saying *As-salamu 'Alaikum wa rahmatullah.*" (Muslim)

Commentary: Prayer is a worship of a very high order. For it such forms and postures of *qayam*, *qaood*[2], *ruku* and *sujood* have been prescribed as constitue the finest marks and expressions of adoration and humbleness, and all the unbecoming manners of holding the body that are indicative of vanity, awakwardness or indifference, or bear a resemblance with the lowly creatures have been, particularly, forbidden. The Holy Prophet ﷺ has, accordingly, ordered us not to sit in *Sajda* with forearms spread on

❶. The Opening chapter of the Qur'an, popularly known as Sura-i-iFatiha.
❷. Denoting the posture of sitting in Namaz.

the ground as the dongs and wolves do or in the manner which, in this Tradition, hs been described as *Uqbatish Shaytan*, and, in another, as *Aq'aa-al-kalb.*

Commentators have differed in their explanations of eh two terms. In our humble view, however, they denote sitting on the heels with the feet held upright on the toes and since this posture gives the impression of haste and exggerated selfesteem and only the knees touch the ground and it is the way dogs and wolves and other wild animals, generally, sit, the Porphet ﷺ took special care to forbid against sitting like that in prayer.

It is to be remembered that such a manner of sitting is disallowed only one is not constrained to do so owing to a disease or deformity. It is narrated by Sayyidina Abdullah bin Umar ؓ that, sometimes, he used to sit like that on account of a painful ailment in his feet. Similarly, the version of Sayyidina Abdullah bin Abbas ؓ describes this style as the practice of the "your Prophet". Perhaps he may have sat down in that manner on account of some difficulty.

(٥٧٩/١٠٧) عَنْ اَبِىْ حُمَيْدٍ السَّاعِدِىِّ قَالَ فِىْ نَفَرٍ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَحْفَظُكُمْ لِصَلوٰةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاَيْتُهُ اِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ وَاِذَا رَكَعَ اَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ هَصَرَ ظَهْرَهٗ فَاِذَا رَفَعَ رَاسَهٗ اسْتَوىٰ حَتّٰى يَعُوْدَ كُلُّ فَقَارٍ مَكَانَهٗ فَاِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا وَاسْتَقْبَلَ بِاَطْرَافِ رِجْلَيْهِ الْقِبْلَةَ فَاِذَا جَلَسَ فِى الرَّكْعَتَيْنِ جَلَسَ عَلىٰ رِجْلِهِ الْيُسْرىٰ وَنَصَبَ الْيُمْنىٰ فَاِذَا جَلَسَ فِى الرَّكْعَةِ الْاٰخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرىٰ وَنَصَبَ الْاُخْرىٰ وَقَعَدَ عَلىٰ مَقْعَدَتِهٖ (رواه البخارى)

(579/107) Sayyidina Abu Humayd As-Sa'idi ؓ said to a company of the Companions ؓ that among them he was the best versed in the way the Messenger of Allah ﷺ prayed. He said, "I saw when he said the *takbeer* he placed his hands opposite his shoulders, when he bowed into the *ruku'* he rested his hands on his knees and bent his back; when he raised his head he stood erect with his spine straight; when he prostrated himself he placed his arms so that they were not spread out and the fingers were not drawn in and the points of his toes were

facing the *qiblah;* when he sat up at the end of the two *rak'at* he sat on his left foot and raised the right; and when he sat up after the last *raka'ah* he put forward the left foot, raised the other, and sat on his hips." (known as *tawarruk*). (Bukhari)

Commentary: This hadith speaks of the Prophet ﷺ raising his hands upto the shoulders at the first Takbeer. But, the hadith narrated by Maalik bin Huwayrith رضي الله عنه transmitted by *Bukhari* and *Muslim* tells us that he raised the hands upto his earlobes. There is no contradiction in the too. When the hands are raised to the ears, the arms are against the shoulders and we can describe that as raising hands to the ears.

Abu Dawood has transmitted a hadith narrated by Wa'il bin Hujr رضي الله عنه that makes the issue very clear.

He raised his hands so high that they were in line with the shoulders while the thumbs aligned with the ears.

رَفَعَ يَدَيْهِ حَتّٰى كَانَتَا بِحِيَالِ مَنْكِبَيْهِ وَحَاذٰى اِبْهَامَيْهِ اُذُنَيْهِ

Abu Humayd has said about the Prophet's ﷺ last sitting which is known as تورّک (*tawarruk*). However, we have read the hadith narrated by Sayyidah Ayshah رضی الله عنها reproduced earlier that he sat in the last sitting in the same posture as described by Abu Humayd Sa'idi رضي الله عنه for the first sitting which is known as *iftirash.*

Some scholars have suggested that the Prophet ﷺ sat in exactly the same manner as described by Sayyidah Ayshah رضی الله عنها but he may have been constrained to adopt the style described as *tawarruk* for convenience. But other Ulama hold the opposite view. We might say that both methods were observed.

Particular Supplications & Methods of God-remembrance.

The inner feeling of earnestness and deep devotion that runs through the prayer-formulas through which the Prophet ﷺ used to revere and adore the Lord during the various parts or acts of *Namaz* like *qayam*, *ruku* and *sujood*, and the entreaties he made in them, from the essence of *Namaz*. The sayings we are now going to discuss should be read from the point of view and the endeavour should be to produce the same emotional and spitirual state of

feeling because it is the characteristic legacy of the holy Prophet ﷺ.

(۵۸۰/۱۰۸) عَنْ اَبِیْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَاْءَةِ اِسْكَاتَةً فَقُلْتُ بِاَبِیْ اَنْتَ وَاُمِّیْ يَا رَسُوْلَ اللّٰهِ اِسْكَاتَكَ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَاْءَةِ مَاتَقُوْلُ؟ قَالَ اَقُوْلُ اَللّٰهُمَّ بَاعِدْ بَيْنِیْ وَبَيْنَ خَطَايَایَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ نَقِّنِیْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْ خَطَايَایَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ

(رواه البخاری و مسلم)

(580/108) Sayyidina Abu Hurayrah ؓ said that the Messenger of Allah ﷺ used to observe a period of silence between the *takbeer* and the recitation of the Qur'an, so he asked him, "Messenger of Allah for whom I would give my father and mother as ransom, what do you say during your period of silence between the *takbeer* and the recitation?" He said that he made the supplication:

اَللّٰهُمَّ بَاعِدْ بَيْنِیْ وَبَيْنَ خَطَايَایَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ نَقِّنِیْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْ خَطَايَایَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ

"O Allah, remove my lapses far from me as You have removed the east far from the west. O Allah, purify me from lapses as a white garment is purified from filth. O Allah, wash away my sins with water, snow and hail." (Bukhari and Muslim)

Commentary: The Prophet ﷺ was innocent and free from sins and lapses, yet he held fear within himself

This was also the supplication the Prophet ﷺ made sometimes after the *takbeer* and before *al-Fatiha*.

(۵۸۱/۱۰۹) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا افْتَتَحَ الصَّلٰوةَ قَالَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ (رواه الترمذی و ابو داؤد)

(581/109) Sayyidah Ayshah رضی اللہ عنہا related that when the Messenger of Allah ﷺ began (to offer) prayer he first glorified

the Lord in these words:

سُبْحَانَکَ اَللّٰهُمَّ وَبِحَمْدِکَ وَتَبَارَکَ اسْمُکَ وَتَعَالٰی جَدُّکَ وَلَا اِلٰهَ غَيْرُکَ

Subhaanakal-laa-humma wa bihamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaaha ghairuka.

(O Allah, with Your glorification and your praise; blessed is Your Name; and there is no God save You).

(Tirmizi and Abu Dawood)

Commentary: Hafiz Mujjahuddin Ibn Taymiyas writes in *Muntaqa* about Sayyidina Abu Bakr ﷺ, on the authority of *Sunnan Saeed bin Mansur*, and about Sayyidina Umar ﷺ on the authority of *Sahih Muslim*, and about Sayyidina Uthman ﷺ and Sayyidina Abdullah bin Mas'ud ﷺ, on the authority of *Qutni*, that they began their *Salah* with *Subhaanakal-laa-humma wa bihamdika* .... and, then goes on to observe that it appears from it that the Prophet ﷺ, usually, recited this short prayer after *Takbir* in prayer. It, therefore, enjoys preference over all the other prayers of adoration mentioned in the Traditions with relation to the commencement of the prayer though there is no harm in reciting the other proven hymns, as for instance, the one occurring in the next Tradition related on the authority of Sayyidina Ali ﷺ.

(١١٠/٥٨٢) عَنْ عَلِيٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ اِلَى الصَّلوٰةِ كَبَّرَ ثُمَّ قَالَ وَجَّهْتُ وَجْهِيَ لِلَّذِىْ فَطَرَالسَّمٰوَاتِ وَالْاَرْضَ حَنِيْفاً وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ۔اِنَّ صَلٰوتِىْ وَ نُسُكِىْ وَ مَحْيَاىَ وَ مَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْکَ لَهٗ وَبِذَالِکَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ اَنْتَ الْمَلِکُ لَا اِلٰهَ اِلَّا اَنْتَ رَبِّىْ وَاَنَا عَبْدُکَ ظَلَمْتُ نَفْسِىْ وَاَعْتَرَفْتُ بِذَنْبِىْ فَاغْفِرْلِىْ ذُنُوْبِىْ جَمِيْعًا اِنَّهٗ لَا يَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ وَاهْدِنِىْ لِاَحْسَنِ الْاَخْلَاقِ لَايَهْدِىْ لِاَحْسَنِهَا اِلَّا اَنْتَ وَاصْرِفْ عَنِّىْ سَيِّئَهَا لَا يَصْرِفُ عَنِّىْ سَيِّئَهَا اِلَّا اَنْتَ، لَبَّيْکَ وَسَعْدَيْکَ وَالْخَيْرُ كُلُّهٗ فِىْ يَدَيْکَ وَالشَّرُّلَيْسَ اِلَيْکَ اَنَا بِکَ وَاِلَيْکَ تَبَارَكْتَ وَتَعَالَيْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَيْکَ وَاِذَا رَكَعَ قَالَ اَللّٰهُمَّ لَکَ رَكَعْتُ وَبِکَ اٰمَنْتُ وَلَکَ اَسْلَمْتُ خَشَعَ لَکَ سَمْعِىْ وَبَصَرِىْ، وَمُخِّىْ وَعَظْمِىْ وَعَصَبِىْ، فَاِذَا رَفَعَ رَاسَهٗ قَالَ اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ

مِلأالسَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَمِلْأَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ وَاِذَا سَجَدَ قَالَ
اَللّٰهُمَّ لَکَ سَجَدْتُ وَبِکَ اٰمَنْتُ وَلَکَ اَسْلَمْتُ سَجَدَ وَجْهِیَ لِلَّذِیْ خَلَقَهٗ
وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَکَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ ثُمَّ يَكُوْنُ مِنْ اٰخِرِ
مَايَقُوْلُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيْمِ اَللّٰهُمَّ اغْفِرْلِیْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ
وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّیْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ
لَااِلٰهَ اِلَّا اَنْتَ (رواه مسلم)

(582/110) Ali ﵁ related that when Messenger of Allah ﷺ stood up to offer prayer he recited the following words after Takbir:

Waj-jahtu Waj-hiya-lilazi fataras-samawati wal-ardha hanifan wa m a - a n a minal-mushrikeena in-na salaati wa nusuki wa mahya-ya wa ma-matillahi rabbil 'Aalimeena La sharika Lahu wa bithalika Umirti wa Ana Minal Muslimina allaahumma antal maliku laa ilaaha illa anta rabi wa ana abduka zalamtu nafsi wa-'ataraftu bizanbi faghfirli zunubi jamee'an in-nahu laa Yaghfiruz zunuba illa anta wah-dini li-ahsanil akhlaq laa yahdi li-ahsaniha illa anta was-rif 'anni saiyyiha-la

وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَالسَّمٰوٰتِ
وَالْاَرْضَ حَنِيْفاً وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ-اِنَّ
صَلٰوتِیْ وَنُسُكِیْ وَ مَحْيَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ لَا شَرِيْکَ لَهٗ وَبِذَالِکَ اُمِرْتُ
وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ اَنْتَ الْمَلِکُ لَا
اِلٰهَ اِلَّا اَنْتَ رَبِّیْ وَاَنَا عَبْدُکَ ظَلَمْتُ نَفْسِیْ
وَاعْتَرَفْتُ بِذَنْبِیْ فَاغْفِرْلِیْ ذُنُوْبِیْ جَمِيْعًا اِنَّهٗ
لَا يَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ وَاهْدِنِیْ لِاَحْسَنِ
الْاَخْلَاقِ لَايَهْدِیْ لِاَحْسَنِهَا اِلَّا اَنْتَ
وَاصْرِفْ عَنِّیْ سَيِّئَهَا لَايَصْرِفُ عَنِّیْ سَيِّئَهَا
اِلَّا اَنْتَ، لَبَّيْکَ وَسَعْدَيْکَ وَالْخَيْرُ كُلُّهٗ
فِیْ يَدَيْکَ وَالشَّرُّ لَيْسَ اِلَيْکَ اَنَا بِکَ
وَاِلَيْکَ تَبَارَكْتَ وَتَعَالَيْتَ اَسْتَغْفِرُکَ
وَاَتُوْبُ اِلَيْکَ

yasrif 'anni sayyiaha ila anta labaika wa sa'adaika wal-khairru kul-luhu fi-yadaika was-sharru laisa ilaika ana bika wa ilaika tabarakta wa td'aalaita astaghfiruka wa atoobu ilaik.

(I have turned away from every direction and set my face towards Allah who is the Creator of the heavens and the earth, and I am not of those who associate anyone with Him in allegiance. My worship, and my every religious act, and my life and my death are for Allah alone, the Lord of the Worlds. To this I have been commanded and I am of those who obey. O Allah! You are the Sovereign and Master. No one is worthy of obedience save You. You are my Lord and Owner, and I am Your slave. I have wronged my soul, and ruined myself, and I confess my inequities. O Lord! Forgive me my sins; no one can forgive sins except You. And remove all bad manners and deplorable morals from my side, and take them away from me. This, too, no one aside, of You can do. I am in Your presence, for Your service, and Your victory. Here I am, O Lord! All the good things, and every kind of piety and virtue are in Your hands, and evil has no access towards You. You are the Blessed, the Most High. You are my only hope and my face is turned towards You. I beg Your forgiveness and unto You do I turn penitent).

This prayer the Prophet ﷺ recited after *Takbir* and before the commencement of recitation from the Qur'an. Then, as he performed *ruku*, (after completing the recital), he used to say:

Allaahumma laka rak'atu wa bika aamantu wa laka aslamtu khasha'a laka sam'ee wa basari wa mukhkhi wa 'azmi wa 'asbi.

اَللّٰهُمَّ لَکَ رَکَعْتُ وَبِکَ اٰمَنْتُ
وَلَکَ اَسْلَمْتُ خَشَعَ لَکَ
سَمْعِیْ وَ بَصَرِیْ ، وَ مُخِّیْ
وَعَظْمِیْ وَ عَصَبِیْ

(O Allah! I am bowed low before You, and I have believed in You and placed myself in Your charge. My ears, and my eyes, and my marrow, and my bones, and my muscles, and my nerves are all bent in submission to You).

Later, as the Prophet ﷺ raised his head from ruku and stood erect, he said:

Allahumma rabbana lakal-hamdu mil-as-samawaati wal-ardhi wa ma bainahuma

اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ
مِلْأَالسَّمٰوٰتِ وَالْاَرْضِ وَمَا

wamila-a ma shi-ata min shaiyyan b'adu".	بَيْنَهُمَا وَمِلْأَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ

(O Allah! Praise is for You alone, such boundless praise as may cover the extensiveness of the heavens and the earth and fill all the empty space between them).

After it, when the Prophet ﷺ performed *sajda*, he used to say (placing his forehead on the ground):

Alahumma laka sajad-tu wa bika amantu wa laka aslamtu sajada waj-hiyya-lillazi khalaqa-hu wa sawwara-tuh wa sha-qa sam-'ahu wa basara-hu tabarakal-allahu ahsanul khaliqeen.	اَللّٰهُمَّ لَکَ سَجَدْتُ وَبِکَ اٰمَنْتُ وَلَکَ اَسْلَمْتُ سَجَدَ وَجْهِیَ لِلَّذِیْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَکَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ

(O Allah! I am prostrating myself for Your sake, and in Your presence, and I have believed in You, and I have placed myself in Your charge. My face is carrying out genuflexion before the Creator who create it, and gave it its shape, and its ears, and its eyes out of nothing. Blessed, indeed, is the Best of Creators).

In the end, between *At-tahiyyaatu*[1] and *Salutation*[2], he would pray:

Allaahuhhaghfirli ma qaddamtu wa ma akhkhartu wa ma a'alantu wa ma asraftu wa ma asrartu wa ma anta a'alamu bihi minni antal-muqadimu wa antal muwakhkhiru la ilaaha illa anta.	اَللّٰهُمَّ اغْفِرْلِیْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّیْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَااِلٰهَ اِلَّا اَنْتَ

(O Allah! Forgive me all the sins I have committed earlier or later, and secretly or openly and whatever inequity I have been guilty of, and of which. You are better informed than me. You are the one Who raises to higer ranks and reduces to lower positions. Verily, there is no deity save You)." (Muslim)

Commentary: From the narratives relating to the Prayer of the Prophet ﷺ it is clear that it was not the Prophet's ﷺ regular

❶. Also known as Tashahhud. It is recited during the Qa'dah.
❷. Finishing salute, first to the right, then to the left.

practice to recite the supplications mentioned by Sayyidin Ali ﷺ in Fard prayers. Perhaps, he did so occasionally, and, most probably, in *Tahajjud*. In fact, Imam Muslim has quoted this Tradition in connection with the Traditions appertaining to *Tahajjud.*

Many other supplications were, also, made by the sacred Prophet ﷺ in prayer, particularly in *Tahajjud* which will be taken up at the appropriate time. These possess a special significance and are charged with rare feeling. The *Imam* can read them in *Fard* prayers as well if he is satisfied that it will not be hard with the *Muqtadis*, and, as far as supererogatory services are concerned, there is no reason why one should not avail oneself of this marvellous bequest.

Recital of Qur'an in *Namaz*

Like *qayam*, *ruku* and *sujud*, recital of the Qur'an, also, is a principal part of prayer, and it is done during *qayam*. It is common knowledge that after *Takbir* some prayers in the nature of a hymn are recited. We have just mentioned two of them from the Traditions. It is followed by the recital of the first *Surah* or opening Chapter of the Qur'an, i.e., *Surah al-Fatihah*, which is a priceless gem of adoration and contains a most inspiring and comprehensive description of the Attributes of Allah. Along with the rejection and repudiation of every form of polytheism there is, in it, an emphatic affirmation of Divine Oneness and towards Faith and the *Shari'ah*. Anyhow, first of all, this surah is recited without which there can be no prayer. After it, the worshipper is required to recite any other surah or a part of it. Whatever passage of the Qur'an he recites will, invariably, impart a message of guidance to him. Either it will be by way of glorification of the Lord and exposition of His Immaculate Attributes or dealing with the Last Day, Heaven and Hell, and Divine reward and punishment or conveying a command for practical life or narrating an event that has a religious or moral significance. It will, thus, be a ready answer to the worshipper's entreaty for guidance. In the second *rak'at*, too, any other surah or some verses of it will be recited after *sura al-Fatihah* but if the service consists of three or four *rak'at*, *surah al-Fatihah* will, of

course, be recited in the third and fourth *rak'at*, but it is not necessary to recite some other surah with it.

Now, the Traditions.

(٥٨٣/١١١) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا صَلٰوةَ اِلَّا بِقِرَاءَ ةٍ ، قَالَ اَبُوْ هُرَيْرَةَ فَمَا اَعْلَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْلَنَّاهُ وَمَا اَخْفَاهُ اَخْفَيْنَاهُ لَكُمْ (رواه مسلم)

(583/111) It is related by Abu Hurayrah that the Messenger of Allah said: "There can be no prayer without the recital of the Qur'an." proceeding, Abu Hurayrah remarks on his own, "We recited the Qur'an with a loud voice in the prayer in which the Prophet recited it with a loud voice and silently in the prayers in which the Prophet recited it silently." (Muslim)

Commentary: This *haidth* tells us that recitalis part of the prayers. Sayyidina Abu Hurayrah has said that they used to recited audibly in prayers in which the Porphet recite audibly, but when he recited inaudibly, they too recited with out being heard.

(٥٨٤/١١٢) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَلٰوةَ لِمَنْ لَمْ يَقْرَءْ بِفَاتِحَةِ الْكِتَابِ .

(رواه البخارى و مسلم وفى رواية لمسلم لمن لم يقرء بام القران فصاعدا)

(584/112) It is recited by Ubadah bin Samit that the Messenger of Allah said: "Whoever did not recite *sruah al-Fatihah* in prayers did not offer prayers at all." (Bukhari and Muslim)

In another version of the above Tradition, quoted in *Sahih Muslim*, it is stated that "Whoever did not recite *surah al-Faithah* and something else after it did not offer prayer at all."

Commentary: It shows that while surah *al-Fatihah* is an essential constituent of prayers it is, also, necessary to recite something else from the Qur'an after it, although one is at liberty to make one's choice.